

THE FIELD AFAR

MARYKNOLL



THE RIPENED HARVEST

VOL-XXVI
NUMBER-10

AS CONCEIVED BY A CHINESE ARTIST

NOVEMBER
1932

Universities, Colleges, and Schools

UNIVERSITIES FOR MEN

University of Detroit, **Detroit, Mich.**
University of Dayton, **Dayton, Ohio**
Catholic University of America, **Washington, D.C.**

COLLEGES FOR MEN

Mt. St. Mary's College & Eccl. Sem., **Emmitsburg, Md.**
Holy Cross College, **Worcester, Mass.**
Seton Hall College, **South Orange, N. J.**
Niagara University, College & Eccl. Sem., **Niagara Falls, N. Y.**

COLLEGES FOR WOMEN

Loretto Heights College, **Loretto, Colo.**
Trinity College, **Washington D. C.**
St. Xavier College, **4928 Xavier Pk., Chicago, Ill.**
Barat College & Academy of Sacred Heart, **Lake Forest, Ill.**
Rosary College, **River Forest, Illinois.**
College of Notre Dame of Maryland, **Baltimore, Md.**
St. Joseph's College, **Emmitsburg, Md.**
College of St. Teresa, **Winona, Minn.**
Maryville College, **Meramec St. & Nebraska Ave., St. Louis, Mo.**
College & Academy of St. Elizabeth, **Convent Sta., N. J.**
Georgian Court College, **Lakewood, N. J.**
The College of St. Rose, **Albany, N. Y.**
College of New Rochelle, **New Rochelle, N. Y.**
College of Mt. St. Vincent-on-Hudson, **N. Y. C.**
Pius X School of Liturgical Music, College of the Sacred Heart,
133rd St. & Convent Ave., N. Y. C.
Marymount College & School, **Tarrytown-on-Hudson, N. Y.**
College Misericordia, **Dallas, Pa.**
Seton Hill College, **Greensburg, Pa.**
Rosemont College, **Rosemont, Pa.**

PREPARATORY SCHOOLS FOR BOYS

The Newman School, **Lakewood, N. J.**
Salesian Institute, Boarding School, **New Rochelle, N. Y.**
Mount St. Michael's, **4300 Murdock Ave., New York, N. Y.**
Mount Assumption Institute, Boarding School, **Plattsburg, N. Y.**
St. Aloysius Academy for Boys, **West Chester, Pa.**
Mt. Sacred Heart Boarding School, **Blanco Rd., San Antonio, Texas**

CAMPS

Vénard Camp, Maryknoll Preparatory College, **Clarks Summit, Pa.**

ACADEMIES FOR GIRLS

Academy of Our Lady of Mercy, **Millford, Conn.**
Convent of the Sacred Heart, **Menlo Park, Calif.**
Junior College and Academy of the Immaculate Conception,
Oldenburg, Indiana
St. Catherine's Academy, **Springfield, Ky.**
Notre Dame of Maryland High School, **Baltimore, Md.**
Marycliff Academy, **Arlington Heights, Mass.**
Mt. St. Joseph Academy, **Brighton, Mass.**
Academy of the Sacred Heart, **Fall River, Mass.**
Rosary Academy, **Watertown, Mass.**
Academy of Sacred Heart, **Taylor and Maryland Aves., St. Louis, Mo.**
Academy of the Visitation, **5448 Cabanne Ave., St. Louis, Mo.**
Mt. St. Mary, **Hooksett Heights, N. H.**
Holy Angels Institute, **Fort Lee, N. J.**
Saint Vincent Academy, **226 W. Market St., Newark, N. J.**
Oak Knoll School of the Holy Child, **Summit, N. J.**
Academy of St. Joseph, **Brentwood, N. Y.**
St. Clare's School, **Hastings-on-Hudson, Mount Hope, N. Y.**
Ladycliff-on-Hudson, **Highland Falls, N. Y.**
Convent of the Sacred Heart, **1511 University Ave., N. Y. C.**
Academy of the Holy Child Jesus, **630 Riverside Drive, N. Y. C.**
Carmelite Academy, **Grand Concourse and East 165th St., N. Y. C.**
Our Lady of the Star Boarding School, **Saratoga Springs, N. Y.**
Academy of The Holy Child, **Buffalo, N. Y.**
Convent of St. Francis, St. Anthony Convent & Novitiate, **Syracuse, N. Y.**
Our Lady of Mercy Academy, **Syosset, Long Island, N. Y.**
Water Misericordiae Academy, **Merion (Phila.), Pa.**
St. Mary's Springs Academy, **Fond du Lac, Wis.**
Villa Maria Convent, **Montreal, Quebec, Canada**
Sainte Arc Academy, **Milton, Mass.**

BUSINESS COLLEGES AND SCHOOLS

Assisium Business Institute (Girls), **13-17 W. 128th St., N. Y. C.**

SCHOOLS OF NURSING

Georgetown University Hospital, School of Nursing, **Washington, D. C.**
St. Elizabeth School of Nursing, **4300 N. Claremont Ave., Chicago, Ill.**
Sr. Superior-St. Elizabeth Hospital, **21st & Eastern Ave., Covington, Ky.**
St. Joseph's Hospital Training School, **Mt. Clemens, Mich.**
St. Camillus School of Training, **328 Portage St., Kalamazoo, Mich.**
Santa Rosa Infirmary, School of Nursing, **San Antonio, Texas**

NOTRE DAME OF MARYLAND

Charles Street, Baltimore
Catholic College for Women conducted by the School Sisters of Notre Dame, Academic Department—High School Courses of College Preparatory Grade, Elementary Department, Music, Art, Physical Culture. For Catalogue, address: The Secretary.

THE ACADEMY OF NOTRE DAME

ROXBURY, MASS.
Conducted by Sisters of Notre Dame of Namur. A Select Boarding School for Girls. Primary, Intermediate, and Academic Departments. Special facilities for the study of Music and Art.
Aims:—Physical Health; Solid Knowledge; Cultured Manners; Thorough Moral and Religious Training.
Address: THE SISTER SUPERIOR

ST. JOHN'S

PREPARATORY SCHOOL
DANVERS, MASS.
A Country School, eighteen miles from Boston, preparing Catholic boys for College and Technical School. Every modern facility for student life. Write to Principal: Box 244.
St. John's Preparatory School, Danvers, Mass.

ST. MICHAEL'S COLLEGE

Winooski Park, Vermont
Conducted by the Fathers of St. Edmund. A.B.; Ph.B.; B.S.; Pre-Medical Course. Preparatory Seminary for the Fathers of St. Edmund connected with the Institution.

Send for catalogue
THE REGISTRAR

MITE BOXES



For
Missionary
and
Special
Offerings

Catalog free. Samples of various styles sent on receipt of twenty-five cents.

EDWARDS FOLDING BOX COMPANY

Makers of Folding Boxes of All Kinds
29 No. 6th Street Philadelphia, Pa.

SELECT YOUR SCHOOL FROM OUR LIST

The Catholic Foreign Mission Society of America

V. Rev. James Anthony Walsh, M. Ap., Superior General

THE FIELD AFAR

THIS paper is the organ of the Society at home and abroad. It is issued monthly except in the summer when a special enlarged July-August number is published.

Subscription rates: one dollar (\$1.00) a year; five dollars (\$5.00) for six years; fifty dollars (\$50.00) for life.

Entered at Post Office, Maryknoll, N. Y. AS SECOND CLASS MATTER.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917; authorized Nov. 21, 1921.

Make checks and money orders payable to The Maryknoll Fathers, Maryknoll, N. Y.

For further information address:

The Catholic Foreign Mission Society, Maryknoll, N. Y.



MARYKNOLL

CONTENTS

Christianity Comes to	
Roaring River.....	295
The End of the Trail.....	298
Maryknolls Across the Pacific	302
Historic Port Arthur.....	304
Editorials	306
Modern Education in the Philippines	308
Home Knoll Notes.....	312
Ah Youn's Courage.....	314
Maryknoll Sisters in Hawaii	316
Maryknoll Juniors.....	317

THE FIELD AFAR is indexed in The Catholic Periodical Index, to be found in public libraries.

Established by action of the United States Hierarchy, April 27, 1911.

Authorized by His Holiness Pius X, at Rome, June 29, 1911. Final Approval by Pope Pius XI, May 7, 1930.

"Maryknoll", in honor of the Queen of Apostles, has become the popular designation of the Society.

Object—to train Catholic missionaries for the heathen, with the ultimate aim to develop a native clergy in lands now pagan.

Priests, students, and Auxiliary Brothers compose the Society.

Auxiliary Brothers participate as teachers, trained nurses, office assistants, and skilled workmen.

IN THE UNITED STATES

Central Administration and Seminary are at Ossining (Maryknoll P. O.), New York, about thirty miles north of the metropolis. Students in the seminary make the usual six-year course in Philosophy and Theology.

Maryknoll Preparatory Colleges—These are at Clarks Summit, Pa.; Cincinnati, O.; and Los Altos, Calif. They admit to a six-year classical course youths who are ready for high school.

Maryknoll Procures are located as follows:

New York City, at 16 East 48th St.

San Francisco, Calif., at 1492 McAllister St., corner of Scott.

Los Angeles, Calif., at 1220 South Alvarado St.

Seattle, Wash., at 1603 East Jefferson St.

Maryknoll Japanese Missions. At Los Angeles, Calif., Maryknoll Fathers, 426 South Boyle Ave.; or

Maryknoll Convent, 425 South Boyle Ave. At San Juan, Calif., Maryknoll Fathers, San Juan Bautista Mission. At Seattle, Wash., Maryknoll Convent, 507 Seventeenth Ave.

House of Study in Rome, Italy, at Via Sardegna, 83.

EASTERN ASIA ADDRESSES

China—

Maryknoll Procure, 160 Austin Road, Kowloon, Hong Kong

For Bishop Walsh and Priests—Catholic Mission, Kongmoon, Kwangtung, China

For Fr. Meyer and Priests—Catholic Mission, Pingnam, Kwangsi, China

For Msgr. Ford and Priests—Catholic Mission, Kaying, via Swatow, China

For Msgr. Lane and Priests—Catholic Mission, Fushun, Manchuria

For Sisters of Manchuria—Tenshudo, Dairen, Manchuria

For Sisters in Hong Kong—Maryknoll Convent, 103 Austin Road, Kowloon, Hong Kong

Korea—

For Msgr. Morris and Priests—Catholic Mission, Peng Yang, Korea

For Sisters—Maryknoll Convent, Catholic Mission, Yeng You, Korea

Philippine Islands—

For Priests—St. Rita's Hall, Manila, P. I.

For Sisters—St. Paul's Hospital, Manila, P. I.

Hawaiian Islands—

For Priests—1701 Wilder Ave., Honolulu, Hawaii

For Sisters—1722 Dole St., Honolulu, Hawaii

ASSOCIATES

EVERY subscriber is registered as a member of the C. F. M. S. and remains such until the subscription expires. A life subscriber becomes a Perpetual Member.

As a member, the subscriber shares in over eight thousand Masses offered yearly by Maryknoll priests, and is remembered daily in the several Maryknoll communities. Members also share in the labors, sacrifices, and privations of the missionaries.

Membership alone, without THE FIELD AFAR, may be secured for one year by an offering of fifty cents; in perpetuity by an offering of fifty dollars (payable within two years).

CABLE ADDRESS:

Maryknoll — Ossining, N. Y.

BEQUEST FORMS

I hereby give, devise, and bequeath unto the Catholic Foreign Mission Society of America, Inc., of Maryknoll, Ossining, New York, a corporation organized and existing under the laws of the State of New York (here insert legacy) to be used by the said Catholic Foreign Mission Society of America, Inc., for the purposes for which it is incorporated.

I hereby give, devise, and bequeath unto the Foreign Mission Sisters of Saint Dominic, Inc., of Maryknoll, Ossining, New York, a corporation organized and existing under the laws of the State of New York (here insert legacy) to be used by the said Foreign Mission Sisters of Saint Dominic, Inc., for the purposes for which it is incorporated.



"Roaring River" Village Got Its Name From a Gurgling Brook



THE FIELD AFAR

NOVEMBER, 1932



CHRISTIANITY COMES TO ROARING RIVER

By Fr. Adolph J. Paschang, of Martinsburg, Mo., Maryknoll missionary in South China



ROARING RIVER was not in our itinerary when Mun Hin, the catechist, Ah-Luk, the baggage carrier, and I started on the circuit. I had never heard of the place, although I had often passed near the village without

knowing its name. With several one-night stop-overs behind us, we came, early in the afternoon, to *Sandy Fields*. The people here have been Catholics for two or three generations, and we naturally feel at home with them. Lounging at ease (as much at ease as is possible on stools and backless benches), fanning ourselves, slapping at multitudinous flies, and drinking hot water, we discussed current local events, the signs of the times, and how to save China.

As the sitting room in a Chinese house is practically open to the public, there were frequent visitors dropping in to smoke and talk. Some I had met before, and some came to have their first good, close-range stare at a foreigner. Among them was a distant relative of the family who had stopped in on his way home from market, a loquacious old fellow he was, who quickly became the life of the party.

A Pressing Invitation—

"How fortunate that I chanced to pass here today!" he declared, "I've been wanting to meet you, *Shan Fu* (Spiritual Father), but I never have time to go to the city. My relatives have been telling me how good is the Catholic Religion, and I want to join it." We naturally expressed the encouragement that such good intentions deserved.

"Yes," he continued, "you can baptize me right now!"

"Not so fast!" objected our host. "We Catholics are not in such a hurry. First you must know the doctrine, and



We were met by all the village children who were able to walk. Some appeared to have been washed for the occasion

show that you are sincere."

"Well, you have told me a lot of doctrine already, and, knowing me all these years, you know I am sincere."

"There is a lot more doctrine than I have told you, and I'll know better whether or not you are sincere when I see how you study the catechism."

"How about your family?" I asked.

"Oh, they will do whatever I say. You come to my house and teach them,

and baptize all of us. Come with me now!"

"The *Shan Fu* is staying here tonight," our host stated.

"Well, tomorrow, then. At *Roaring River*. Do you know the village?"

"Isn't it about three miles from *Banyan Grove*?"

"Right! You go to *Banyan Grove*, don't you? Well, my village is just off the road from there to the city."

"We have another stop before *Banyan Grove*, where we'll be the day after tomorrow."

"Fine! I'll meet you there and escort you to my house. What do you say, *Shan Fu*?"

"Very well, if you really want us to come."

"I do! Meet you at *Banyan Grove*." He shouldered his baskets, and went his way.

The Welcome—

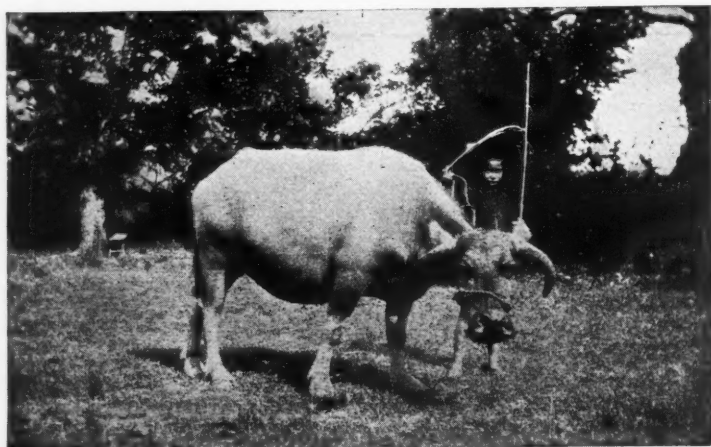
When we were eating breakfast at *Banyan Grove* we heard the voice of our friend above the barking of the dogs. He soon hustled us out, carrying the baggage for Ah-Luk. Rounding a few hills, we came to *Roaring River*. After we had stepped across a gurgling brook, from which the village got its name, we were met by all the village children who were able to walk. Some appeared to have been washed for the occasion. Calling one another's attention to the salient features of my face and clothes, they trotted behind us to our host's house. The village elders came in and wagged their fists in greeting, while the women looked on at a distance, and from around corners.

When Ah-Luk had set up my campcot I strolled out to let the women cluster around it, and marvel at the ingenuity of foreigners in inventing a portable folding bed, and admire the fine mesh of my mosquito net. Before long there was much commotion at the village pond, where one fellow was wading after fish, while a dozen others on the bank were telling him where

GIFTS THAT SATISFY!

A YEAR'S subscription to *The Field Afar*, a Maryknoll book, some dainty but inexpensive bit of Oriental embroidery or carving—these are Christmas gifts that satisfy.

OTHER SHEEP I HAVE THAT ARE NOT OF THIS FOLD,



THE ROARING RIVER WATER-BUFFALOES WERE GENTLE ENOUGH WITH THEIR LITTLE KEEPERS, BUT APPEARED TO RESENT THE INTRUSION OF "FOREIGN DEVILS"

to fling the net. Squawks of a doomed hen were heard, and a boy went across the fields with the rice-wine bottles. Promise of a large evening in *Roaring River*.

Our friend busied himself about many things, but he kept popping in with a light for my pipe, or a handful of peanuts, or to chase the children who were getting pestiferous. After the sundown supper, the villagers began to drift in—the men circulating the pipes, the children scuffling all over the place, and the women keeping in corners where they could see and hear without being conspicuous.

Mun Hin Holds Forth—

As there were not enough benches, grass mats were unrolled on the dirt floor, and everybody squatted. The children were fairly silent during our

abridged night prayers, after which I arose to state a few main articles of Christian doctrine.

Then rose Mun Hin, our catechist, to expose at length the foolishness of idolatry, ancestor worship, and kindred practices, as only he can do it. The size of the audience, so willing to listen, if not yet to believe, spurred Mun Hin to his best efforts. I should like to record his whole speech with all the details of description and anecdote, but he talked too long for that.

"The most frequent objection heard against Christians," he said, "is that we don't worship our ancestors. The truth is that we really do so, and it is you who do not. How so? In your ancestral temples you have a row of spirit slabs with names of your forebears for at most seven or eight generations back—two hundred years, or

so. You burn joss in front of them, kowtow to them, and set food before them. What about those who lived more than two hundred years ago? You don't even know their names! Yet, they are your ancestors, too. You worship only your latest ancestors, while we Christians go back to our very first ancestor, God, and worship Him only. Isn't that more logical?"

"That's right! That's right!" agreed an old man in the audience.

"You pick a lucky spot for your father's grave, expecting it to send forth wealth, power, and posterity. If a man is rich you say it is because his ancestors are buried in lucky places. If he is poor, you say the reverse. How is it that very often you find two sons of the same father, one rich, having several sons, the other poor and childless?"

"One worked hard and saved his money, the other was lazy and gambled," some one suggested.

"Exactly! Therefore the grave had nothing to do with it."

"Yes, that's right!" said a village elder.

Strange Beliefs—

"You choose a lucky day for weddings, funerals, beginning work, and opening business, thinking that success depends on the choice. Two shops open on the same day; one prospers, the other goes bankrupt. How come? We consider America the richest country in the world, but the merchants there don't know anything about geomancy. How do they make so much money?"

"They know how to do business."

"Yes, so it does not depend on lucky days and places. Now, when you want an idol for a temple, you select a suitable tree and have an idol carved out of its trunk. What do you do with the branches and chips?"

"Cook rice!" a boy chirped up.

"Yes, but why is it that part of a tree is something to worship, and the rest only fit to burn, or to throw away? Then, when your idol is set up on certain days you offer it a big meal of chicken, pork, and rice-wine. Does he ever eat it?"

"No, we eat it ourselves," the boy said.

"Yes, you expect favors from your god by teasing him with a nice meal,

A REPRESENTATIVE WILL

IS your will representative of your life as a Catholic? If so, it contains the name of some Church activity. The present Holy Father has emphasized the fact that the most vital activity of the Church of Christ is mission work.

Should you wish to remember in your will Maryknoll, the American Society for foreign missions, our legal title is:

CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA, INC.

THEM ALSO I MUST BRING. AND THERE SHALL BE

that you eat yourself. Sometimes you do leave a cup of tea, or a piece of pork, until it spoils. If somebody offered you rotten pork you would be insulted, but it is no insult to offer it to your gods. If you ate spoiled pork, it would make you sick, and you would need medicine. Do you ever think of offering medicine to your gods after feeding them spoiled pork?"

This drew a chorus of giggles from the women, who patronize idols more than do the men.

Vain Practices—

"When you want favors from the spirits, you take a bundle of bamboo paper and stamp it to look like money, and burn it as an offering to the spirits. Suppose I bought a hog from you, and offered you a bundle of bamboo paper for payment, could I deceive you with it?"

"No, no, no!"

"Well, if you can fool the spirits so easily, why do you bother worshipping such helpless, ignorant beings? But, if you want to please them, why not take a handful of real money and burn it?"

They all groaned, at the idea of doing something so absurd. In speaking to the Chinese, it must always be kept in mind that there are many, even among the uneducated, who do not really believe in the old religions.

"You say that the Catholic Religion comes from a foreign country, so it is not proper that Chinese join it. Where does that kerosene come from? Where does cotton yarn come from? Where does ginseng come from?"

"Foreign countries," said the village wiscacre.

"Yes, and you pay good money for them, but you won't accept Christianity when it is offered to you free!"

So he talked on. They shook their heads over their strange beliefs, and laughed at their vain practices. This, of course, was no sign that they were ready to give up those beliefs and practices.

The Joss Bowl Crashes—

The next morning a door was laid across the legs of upended benches to serve as an altar. The congregation of pagans crowded closely around while I said Mass. They were fairly quiet and orderly, except that the children

- ¶ When you move
- ¶ And don't tell us,
- ¶ We keep on sending
- ¶ To your old address.
- ¶ Then your former postmaster
- ¶ Mails us a notice
- ¶ That costs us two cents.
- ¶ Last year such notices
- ¶ Amounted to 6,566.
- ¶ If you, and others,
- ¶ Will catch the idea,
- ¶ You can save us
- ¶ Real money and deep sighs.



A MISSIONER—NAMELESS HERE
—ENCASED IN A SUIT OF CHINESE ARMOR

Behold the warrior bold, but be careful where he sits!

sometimes squabbled for a place in the front row.

After Mass our friend took us through the house to tear down the superstitious papers and charms, and the joss bowl crashed on the bricks

**I a missionary priest or nun!
Why not? Think it over.**

in a cloud of ash-dust. Some of the bystanders looked as if they expected the house to fall on us for such a sacrilege. The mob of children, with our host, escorted us out of the village.

Our parting words were a promise to stop on our next circuit at *Roaring River*.

Headlines for the Dairen Catholic Mission

HERE'S how it happened. Dairen is a port, isn't it? Well, boats land in ports, and people land from boats. That's how our armor-encased friend, nameless here, landed one day.

Naturally he wished to visit the Catholic Mission. Who doesn't? Is there anything worth seeing in Dairen, if not this Mission? Well, we guess not. How to get there—that was the question.

Being a missionary, speaking Chinese like a native, he would ask a native. Ah! behold, here comes one a-running, a smile on his face, hope in his heart, and a ricksha at his heels. "Wouldn't Father like to ride to the Mission—price \$1.00 Mex.?" Would Father like to ride? What a needless question!

Well, Father did, that is, he started to ride; well, that is, he started to sit. Now Father, be it remembered, is *some man*, six feet tall, and not as slender as when he was in his teens—and Father sat.

Poor coolie! Poor ricksha! The smile disappeared amid the thud of falling flesh and the crackle of cracking kindling, and there lay Father amid the kindling, and there stood the coolie amid the laughing throng. The sequel?

The following day the papers carried the news—propaganda for the Catholic Mission. Missioners chuckled, coolies chuckled, all Dairen chuckled. The hero?

"Three hundred pounds?" said he. "They say I weigh three hundred pounds? My weight is three hundred and twenty."

Behold the warrior bold—but be careful where he sits!

ONE FOLD AND ONE SHEPHERD. (ST. JOHN, 10, 16.)



The End of the Trail

By the V. Rev. James Anthony Walsh, M. Ap., Superior General of Maryknoll



RECENT issues of THE FIELD AFAR have found the Maryknoll "Number One" in Manchuria and Korea, nearing the close of his 1931 visitation of Maryknolls in Cincinnati, along our Pacific Coast, in the Hawaiian and the Philippine Islands, in South China, Manchuria, and Korea.

In the current issue, Father Walsh reaches the end of the long trail, crossing over from the Korean peninsula for a brief glimpse of various Catholic activities in Japan, and from there sailing eastwards towards the Home Knoll on Sunset Hill above the Hudson, the Mother of some sixty Maryknolls which today in fields afar are dispelling pagan darkness with the *Lumen Christi*.

Over Rocky Roads—

We were going out of our way now across Korea, to Wonsan on its Eastern Coast. Why?

Because, although Wonsan is outside of the Maryknoll sector, it has an unusually fine summer climate, and, thanks to a combination of circumstances, Father Byrne, before returning to the Maryknoll Center, was able to procure here, for a few thousand dollars, a retired piece of land with a low, long, well-built structure on it. It had been the property of an Englishman, who had given up his occupation in Korea, and who disposed of his summer camp at a great sacrifice.

I wished to see this camp and, incidentally, to return the call of Bishop

Sauer, the Benedictine Abbot, who in passing through America had honored Maryknoll with a visit.

No one seemed to know how long the journey would take, but Fr. Craig was acquainted with the road and would accompany us. "Henry" had developed some internal trouble the day before and the "veterinaries", Fr. Cleary and Bro. William, required time for its treatment, so that we did not get an early start.

We brought gas for the mileage, and enough food for a day. We had three mountains to cross and the Christians' parting prayer to help us over their rocky roads.

The canyon views were superb; but



STRINGS AND THE MISSION "GAME"

WHEN Ah Mee flies his kite a string is essential to the game, and to the enjoyment of Ah Fun, his little brother, and Hai Low, the dog.

But the Maryknoll venture for God and souls reaches furthest and widest when unhampered by strings. "Stringless" Gifts are those which best enable Maryknoll missionaries to "play the game."

nothing appealed to us quite so much as the sea from the top of the last mountain, when we knew that with a wheel under us we could probably get to our destination at its base that evening.

The Benedictine Mission—

We were not expected at the Abbey until the following day, but the warm hand of welcome was extended by the Abbot himself, who saw that we did not go supperless to bed.

The Benedictine Fathers at Wonsan are German, but most of them speak English or French, and they have been most kind to our Maryknollers. Their Mission extends to the Manchurian border, and already they have a thriving Center at Wonsan City with a large house, schools, and a dispensary, while the monastery a few miles away is commodious, and solid, well situated on the side of a hill overlooking the countryside, with the Sea of Japan beyond.

A large monastic church is in process of erection, and here the liturgical ceremonies will be carried out in full.

It was Sunday and we assisted at the Solemn High Mass, wondering at the facility with which the Korean seminarians rendered plain chant.

The Wonsan Camp—

Mass and lunch over, we found our way to the water's edge, where Fr. Peloquin, camp director and commodore of the Maryknoll navy in Korean waters, was waiting for us, having just come across the bay.

His boat, a solidly built native craft, was equipped with a leg-of-mutton sail and a portable motor. It ran swiftly enough, thanks to quiet water; but the motor sputtered incessantly, so that the rule of silence was automatic.

As we viewed the camp, which is some three miles across the bay, Msgr. Morris indicated the place where he and his companions had been overturned in a leaky boat, and obliged to hang on to the capsized craft for over an hour. The waters were rough on that day and they had a narrow escape, their man of all work being drowned almost immediately.

A grim memory this, but soon dispelled as the boat grazed the sandy beach and landed us in safety at this

OFFER AN OCCASIONAL COMMUNION FOR PAGANS;

ideal haven. Wood walks, a swim at will, brotherly companionship, nearness to a base of supplies, and to medical care if needed, these are the advantages of the Wonsan Camp; and, even in the few short weeks allowed in turn for the benefit of each, our missionaries should gain from them a strength of soul and body.

How I wished that time and money could make it possible for our men in the southern missions to get the benefit of this Wonsan Camp. While the boat, *Maryknoll* is its name, sputtered back to the town for supplies—including blankets and kerosene oil, among other needs—we walked over the hills and around the beach.

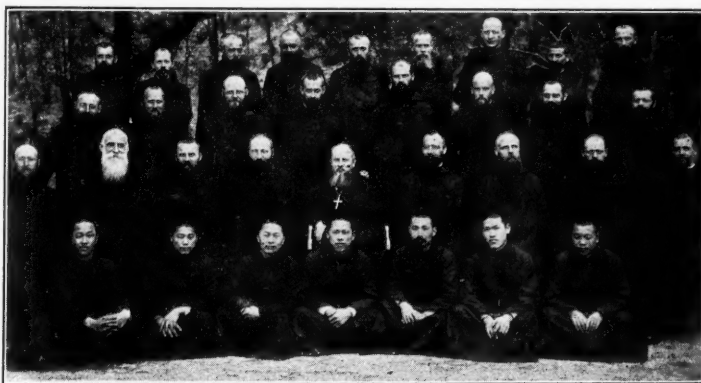
A Pagan Shrine—

It was some local god's feast, and a number of fishing junks, gayly decorated, had anchored near us on a point of land which could not be included in our purchase, because a pagan shrine had been long set up there. The fishermen were gathered at the shrine, but listened attentively to one of our party who questioned them and made a few simple statements bearing on the True Religion.

Later Fr. Booth, who had joined us, and I turned the corner, as these fishermen were preparing to eat. One of them, an elderly Korean with hands joined in an attitude of prayer, was kowtowing, touching his forehead repeatedly to the ground as he offered the local deity a dish of food. He himself then proceeded to consume it.

The man looked, and doubtless was, sincere; and I could not help contrasting his faith, even such as it was, with the callous, earthly attitude of our new pagans in the homeland, who think not of God nor of the devil, looking upon themselves as superanimals, with no life to lead beyond the present.

Six o'clock came, and our procurators, Fr. Peloquin and Bro. William, failed to appear. There was some food in the larder, however, and wood to burn on the beach, so that we did not suffer from hunger; but, when nine o'clock had passed and rain-clouds were disgorging themselves, we began to think of substitutes for blankets. As usual I was the favored one, and drew the only real blanket in the house. Over-



HIS EXCELLENCY, BISHOP BONIFACE SAUER, O.S.B., VICAR APOSTOLIC OF THE WONSAN MISSION FIELD IN NORTHEASTERN KOREA, SURROUNDED BY GERMAN AND KOREAN BENEDICTINE FATHERS LABORING UNDER HIS DIRECTION

coats, cassocks, newspapers, and cool air covered the others until almost 2 A.M., when the belated sailors returned.

As *Maryknoll* was an open boat, they had coursed along the shore and taken shelter during the long storm. It was a pity to disturb their slumbers shortly after sunrise, but we were due for lunch with the Abbot at Wonsan, and for a train shortly afterwards.

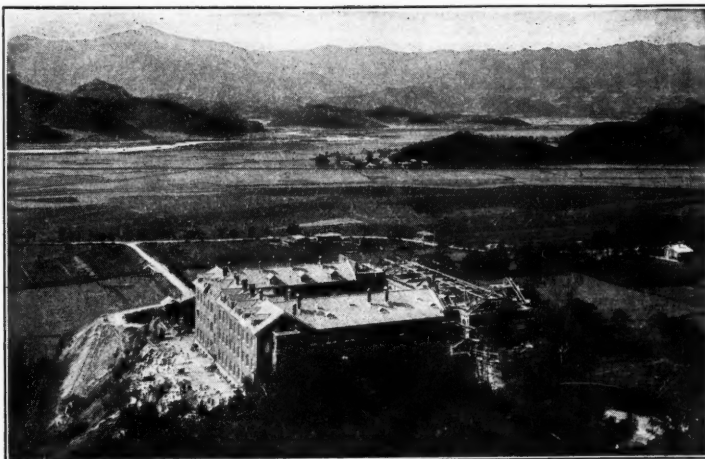
The Capital City—

The Abbot came down from the monastery to show us the several buildings of the mission proper, including the convent and the girls' school; and at two o'clock, with hardly a minute

to spare, Msgr. Morris and I boarded the train for Seoul. It was a hurried good-bye for a long separation, but *Maryknollers* thrive on separations.

I had time, however, to reflect on that whirlwind tour of the Korean Mission, and to thank God for its consolations. I had now seen every *Maryknoller* in the Far East, except one; and that was Fr. Joseph Sweeney, on the remote frontier of Manchuria, whom I had not yet given up.

Seoul or Keijo, as you will, is the capital city of Korea (need I tell you?) and I was now to see it for the fourth time, finding there again the Venerable Bishop Mutel and his cheery Auxiliary,



THE BENEDICTINE MONASTERY NEAR WONSAN CITY IS COMMODIOUS AND SOLID, WELL SITUATED ON THE SLOPE OF A HILL OVERLOOKING THE COUNTRYSIDE, WITH THE SEA OF JAPAN BEYOND

FOR MISSIONERS ON THE FIELD; FOR VOCATIONS.

Bishop Larribeau. We were due shortly after eight o'clock, and, as the train stopped at a suburban station, I sensed the presence of a tall form standing by our seat. It was Fr. Sweeney, looking much more rugged than I had ever seen him. A Korean friend accompanied him; and we continued together to Seoul, where we all spent the night in the new house which the French Mission has recently constructed, largely to provide for its missionaries and other passing guests.

Friends at Fusan—

The countryside was delightful on this Korean run, and I wonder that more tourists do not cross into the *Land of the Morning Calm*, to glimpse its beauty and its unusual life.

Journeying onwards, we passed Taiku, and reached Fusan at the extreme south of the peninsula an hour and twenty minutes before the crossing steamer was due to leave.

At Fusan we were met and graciously entertained by the father of a Catholic lady, one of Fr. Tibesar's flock at Dairen. He was a well-known merchant, a non-Catholic, speaking only Japanese, but he was accompanied by his interpreter, a graduate from a California University.

Catholic Schools in Japan—

The following morning we awoke in the harbor of Shimonoseki, answered numberless questions put to us by Japanese immigration officials, said Mass at the Japanese Mission, and entrained for Okayama, a run of some six or seven hours.

There we passed the night as guests of the kindly Bishop, a German Jesuit; but the main object of our stop-over was to visit the American Sisters of Notre Dame de Namur, and get a glimpse of their new school.

We found them in good health, and cheerful in spite of conditions that at present are somewhat discouraging, but which with prayer, patience, and continued sacrifices will surely be overcome. Their school building is most attractive, and in every way suited to its purpose.

The next day we were at Kobe, and visited the new Academy of the Sacred Heart, which is a sightly building, planned by the same architect as that

at Okayama, and already flourishing.

Kobe is in the Diocese of Osaka, whose Bishop, Msgr. Castanier, twice a guest at Maryknoll, kindly came for dinner at the home of Fr. Fage, Maryknoll's old friend and much abused "procurator" in Japan.

Tokyo—

An overnight run brought us to Yokohama; and, after Mass at St. Joseph's and a visit to the steamship office,



HIS EXCELLENCY, ARCHBISHOP JEAN-ALEXIS CHAMBON, OF TOKYO, VISITED THE MARYKNOLL CENTER IN 1927, ON HIS WAY TO JAPAN AFTER HIS CONSECRATION IN PARIS, FRANCE

we took the interurban for Tokyo, a short hour away.

An interesting change had taken place since I had passed through Tokyo in February. Archbishop Mooney, an American priest, had succeeded Archbishop Giardini as Apostolic Delegate. On the way to Japan His Excellency had stopped at our Maryknoll Procure in Hong Kong; and we were now expected to make the return call, which we did with special pleasure, remaining over until the next afternoon.

Archbishop Mooney is yet young, but

MUCH FOR LITTLE

A very small sum will purchase a very satisfactory gift, if you take advantage of our discount offer. See the back cover.

his five years as Delegate in India, following responsible duties in Rome at the American College, have given him much experience, which, added to a winning personality, will endear him to the prelates and priests in Japan and Korea, as it did to those in India.

With His Excellency, we called on Archbishop Chambon, and at the Jesuit University. While in Tokyo it was also our pleasure to meet some Japanese lay friends, fine types, who had been in the United States and carried back with them pleasant memories of their stay.

The Bronze Buddha—

The final visit in Japan was to Kamakura, a place which tourists know well because of the great Bronze Buddha that features it. This we saw, but the purpose of my visit was to call on the pastor, Fr. Deffrennes, to whom Maryknoll is indebted for our Departure Bell, once used on a Buddhist temple. Since the first group of Maryknoll missionaries went out in 1918, this bell has been sounded at every Maryknoll Mission Departure Ceremony.

The Kamakura trip almost upset our schedule. When returning, we passed the Yokohama Station on a train that could not stop until it reached Tokyo. Fortunately we had a margin of time, and at nine o'clock that night I said good-bye to my companion, Msgr. Morris, and to a group of Brothers of Mary, who had kindly come to the boat. Among them was Bro. August Walter, brother of the late Fr. Nicholas Walter. Bro. August has been in Japan thirty-six years, with only one return to the United States, his native land. The twentieth of September last year was the fiftieth anniversary of his religious profession; he has received several decorations from the Japanese Government.

Hearts of Gold—

I found my stateroom generously decorated with flowers from Japanese friends, Catholic at heart, I believe, though not of the household. "Blessings on them," I said often, as I looked at these evidences of delicate attention.

The trip home was direct to Seattle, eleven days on a sea that behaved very well, and gave me time to complete the diary of my 1931 visitation of Maryknolls in fields afar.

Cardinal Van Rossum

FEW Catholics, even among our friends, understand the relationship between the *Sacred Congregation of Propaganda* at Rome and a mission institute such as that of Maryknoll.

Maryknoll, though organized by action of the American Hierarchy (1911), and remaining subject to the regulations of the individual dioceses in which its houses are located, is a Pontifical Institute, directly under the *Sacred Congregation of Propaganda* acting for His Holiness, the Pope.

The head (or Prefect) of *Propaganda* is practically the head of the mission world, and as such he is sometimes referred to as "the Red Pope". When Maryknoll began its work in 1911, the Prefect of *Propaganda* was His Eminence, Cardinal Gotti, who was succeeded by Cardinal Van Rossum, a distinguished and saintly Redemptorist, whose death was announced at the end of August.

Rome and the Maryknoll Center are separated by ocean and continent; but we always felt close to Cardinal Van Rossum. No message or instruction ever came to us from this eminent "Chief", nor was any word ever spoken by him to a Maryknoller, that did not carry with it evidence of fatherly and affectionate interest.

Speaking recently of His Eminence, the Superior General of Maryknoll recalled his last interview with Cardinal Van Rossum at Rome. His Eminence was a hospital patient at the time; and the Maryknoller was introduced without previous announcement. He found His Eminence seated, clad in his dressing gown, and poring over reports from the mission field. By a singular coincidence the report that lay at the moment in the Cardinal's lap was that of the Maryknoll Mission Superior in Korea.

We ask prayers for the great soul that has gone to God, and other prayers for the choice of his successor.



MARYKNOLL HAS ALWAYS FELT CLOSE TO THE LATE CARDINAL VAN ROSSUM, PREFECT OF THE SACRED CONGREGATION OF PROPAGANDA, AND, AS SUCH, PRACTICALLY THE HEAD OF THE MISSION WORLD. NO MESSAGE OR INSTRUCTION EVER CAME TO US FROM THIS EMINENT "CHIEF" THAT DID NOT CARRY WITH IT EVIDENCE OF FATHERLY INTEREST. THE MESSAGE WRITTEN ABOVE READS, IN ENGLISH: "May the Divine Redeemer, Our Lord Jesus Christ, abundantly bless the Foreign Mission Seminary at Maryknoll, that it may increase and flourish, sending into the vineyard of the Lord a host of missionaries full of the spirit of God, and bringing forth numberless sheaves of souls!"

IN THE CAUSE OF CHRIST.

Maryknolls Across The Pacific



THE SPRINGLESS MULE CARTS IN WHICH MARYKNOLL MISSIONERS TREK OVER MANCHURIA'S "CORRUGATED" ROADS ARE FAMOUS—BUT NOT FOR THEIR COMFORT

On the reader's left, Bro. Benedict Barry, of New York City, is engaged in a friendly argument with Fr. Albert Murphy, of Springfield, Mass. (seated in the cart); while Fr. Joseph McCormack, also of New York City, is trying out a perch on the shafts

BISHOP WALSH WRITES OF A PHILOSOPHER WHO WAS SURPRISED ONLY AT SURPRISE Kongmoon—

(Kongmoon Vicariate)

AMONG our Christians of the Kongmoon mission field a number of the "old-timers" were converted in the past century by the late Bishop Auguste Gauthier of the Paris Foreign Mission Society. Friends familiar with Maryknoll's history will remember that in 1917 Bishop Gauthier acted as guide of the Maryknoll Superior General in his journey through what was later to become the American Society's first foreign mission field, and that in 1918 he was the "elder brother" and mentor of Maryknoll's pioneer mission band. The following story of Mr. Fung was told us by Bishop Gauthier himself.

Aged Chinese gentlemen are invariably philosophers, and he was no exception who became Bishop Gauthier's first convert in Old City. Eighty winters had passed over Mr. Fung's head, leaving it full of grey hairs and common sense. He liked the doctrine at first sight. The Bishop did not like that. It is supposedly a far cry from

the groves of Pan to the heights of Carmel; and one expects at least surprise, if not hesitation.

The Bishop began to hedge a trifle. The old man listened, emptied his pipe, drank off a spot of tea. He became earnest, commanding attention with a skinny forefinger.

"I will ask you to listen," the old one said solemnly. "I did not create the world. Maybe some men had a hand in it and knew how it ought to be, but not I. I am not surprised at it. Even if it were stranger than you say, it would not astonish me, since I

"COVER to Cover" readers are our friends. They can become our "backers" by bringing *The Field Afar* to the notice of others.

The average reader will hesitate to "go after a subscriber"; but many of our readers could use a subscription as a *Christmas Gift*, and so "make everybody happy."

did not know what to expect in the first place. Neither am I surprised at your religion. I did not reveal it. It contains many new and wonderful things, but I am not prepared to say it ought not to be so. If I were, I might make a religion myself; but would it be any good? Am I surprised at what I knew nothing about? I am asking you?"

"Shalt thou be able to join together the shining Pleiades, or canst thou stop the turning of Arcturus?" murmured the Bishop.

"What's that?"

"Nothing. Did you ever read the Book of Job?"

"What's that?"

"It's a story about a reasonable man. He allowed God to create His own universe and His own religion. He was not surprised at anything."

"Neither am I," said Mr. Fung. "I am only surprised at surprise."

FR. GERARD DONOVAN TURNS FOR THE READER PAGES OF Hsin PIN'S BOOK OF BAPTISMS Hsin Pin—

(Manchurian Mission)

ON Sunday there were eleven Baptisms in our chapel. A brief history of these Baptisms may be of interest to you.

The Han family appealed to the Church for aid several times when they found it impossible to make a living from their meager patch of mountain land. Each time they received a little help, but to no great extent. They all studied the doctrine, and two children were baptized before their death. Now the father and mother and two remaining children are Catholics.

Lao Hsun, a pagan, came to us after his wife died, having left him with two small children. He did not wish to be separated from them, although he could not care for them and earn a living at the same time. When he came to us his nephew, a Catholic, was living with a pagan woman. Hsun was told to see what he could do about having his nephew's marriage fixed up, and we would see what we could do to help him. The nephew's wife studied the doctrine and was baptized, and they were properly married. Hsun himself came here and studied. When he had

THE FLAME THAT SPREADS INTENSIFIES.

learned three books of the catechism, he asked for Baptism for himself and the two children.

Lao Yu Tou, seventy years old and at one time the official executioner in a neighboring district, applied for admittance to our *Holy Family Home for the Aged*. He studied the special catechism prepared for old people, and after six months was ready for Baptism.

Miss Du's parents are pagans, but she is engaged to marry a Catholic. Though still too young to marry him, she studied the catechism and prayers and applied for Baptism, for these are dangerous times.

Another Miss Du was promised to a pagan before her mother was baptized. The mother is now married to a Catholic through the Pauline privilege. The young man has joined the army, and left for parts unknown. The girl was baptized on the condition that she would not marry her affianced when and if he returns, unless he is willing to become a Catholic. Her parents are willing to refund the original purchase price if necessary. It must not be forgotten that pagan espousals are generally purchases pure and simple, and usually the young people have not even previously seen each other.

Lastly, the little baby baptized that Sunday morning brought his mother back to the Sacraments after many years of having been away from them.

Cheerograms

WILL you please renew my subscription for six years? I thoroughly enjoy *THE FIELD AFAR*, and, after I read it from "cover to cover", I always pass it on. May God bless you and your work in the future as He has in the past.—*Brainerd, Minn.*

If only I could win more people by telling them of the wonderful reading in *THE FIELD AFAR*! I never miss a page, it is an education in itself.—*New York, N. Y.*

Your magazine is improving with every issue, and I wish you all kinds of success in the great work you are doing.—*West Orange, N. J.*

FORM OF BEQUEST

I hereby give, devise, and bequeath unto the Catholic Foreign Mission Society of America, Inc., of Maryknoll, Ossining, New York, a corporation organized and existing under the laws of the State of New York, the sum of _____

Dollars.

This legacy to be used by the said Foreign Mission Society of America, Inc., for the purposes for which it is incorporated.

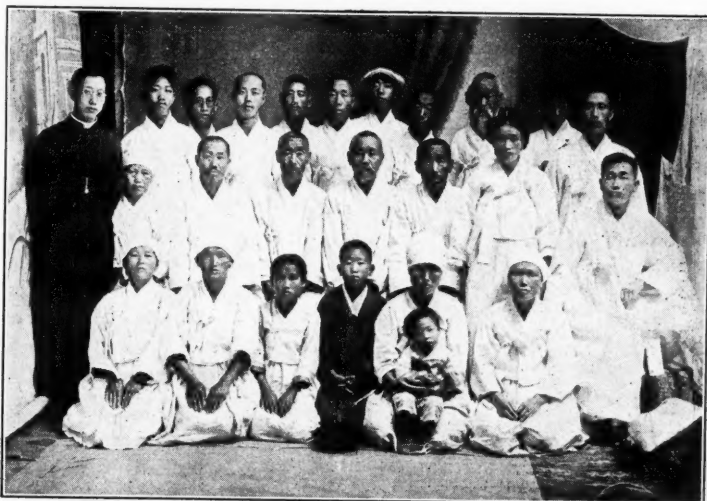
This form of bequest is printed here as a reminder to those drawing wills and wishing to remember the work of Maryknoll. There should be three witnesses to your will.

Enclosed please find one dollar for *THE FIELD AFAR*, and five dollars to help the Maryknoll Fathers.

I wish I could send five thousand in-

stead; but this is not possible, as I am depending on charity myself now. I have been sick three years this month.

—*San Francisco, Calif.*

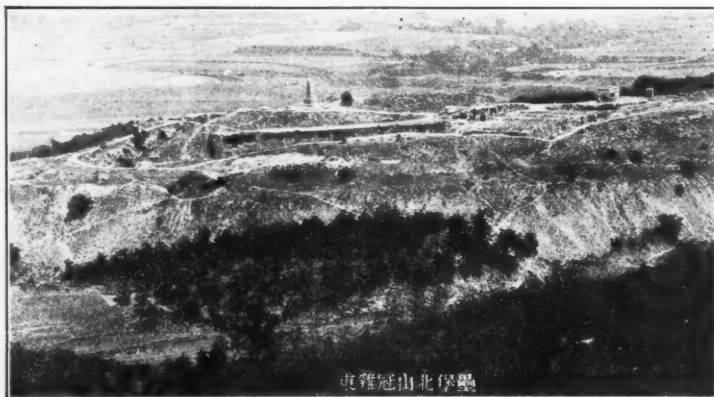


FATHER PAUL KANG, ORDAINED LAST YEAR FOR THE MARYKNOLL PENG YANG MISSION FIELD IN KOREA, AND HIS RELATIVES
The Maryknoll Korean Mission now has three native priests, all of whom are rendering invaluable aid to Msgr. Morris in the spread of the Faith among their own people

.. CHARITY THAT GOES AFAR GAINS STRENGTH AT HOME.

Historic Port Arthur

By Fr. Leopold H. Tibesar, of Quincy, Ill., formerly first Maryknoll pastor of Daircn, Manchuria



DURING THE RUSSIAN REGIME, THIS FORT AT PORT ARTHUR WAS BUILT BY MEANS OF CHINESE COOLIE LABOR, BLASTED AND GOUGED OUT OF THE SOLID ROCK ATOP A HILL THAT COMMANDS THE SURROUNDING PLAINS FOR MILES



PORT ARTHUR? The Chinese know the place as Lysun, and the Japanese call it Ryojun. Occidentals have called it Port Arthur.

Port Arthur was meant to be a military stronghold. The ring of rock-ribbed hills surrounding it tells one so. Its history substantiates the assertion. China made it apparently impregnable. Japan took it. Germany, France, and Russia used their influence to take it from Japan; and Russia again made it, as she thought, impregnable. Once more Japan discovered Achilles' heel, and took it; and it remains her's today, proud witness of gory battles and glorious victory.

God's Books—

As one roams over its area and wanders through ruin after ruin of what was once Russia's proudest possession, what fruit for meditation presents itself! Let us take our stand on the fort of Higashi Keikanzan Kita-hodai. A little marker tells us in Japanese that here Kondrachenko, Russia's ace of commanders, fell while holding a council of war. Here a slab of concrete, thirty feet long and two feet thick,

lies athwart a passageway, blown there by a Russian mine perhaps. Paradoxically, Russia beat herself at this place. Her sappers tried to blow up the Japanese position outside the fort. The charge opened a passageway which permitted the Japanese troops to enter. Once inside, the Japanese were never dislodged.

The fort, we are told, was built by means of Chinese coolie labor, blasted

AN attractive certificate, artistically lettered, is made out for every *Perpetual Membership* received at Maryknoll. This certificate is habitually signed by the Superior General.

In these days, a fifty dollar Christmas gift may not be considered; but, if it is, why not think of enrolling one of your friends as a Maryknoller in perpetuity?

and gouged out of the solid rock atop a hill that commands the surrounding plains for miles. Their labors finished, the coolies were ordered to report to receive their wages. They did—unconscious of the fact that Russian machine guns looked out upon them from every angle. A spatter of bullets, and proud Russia considered her debts paid. Not so the God Who marks the sparrow's fall. As we gaze upon the ruins, we feel that now God's books balance.

A Shinto Shrine—

Port Arthur is a populous city even today, Chinese forming the majority of the inhabitants, with a mere seventeen thousand or so Japanese to represent the ruling class. Yes, Port Arthur is the capital of Japan-in-Manchuria.

New Town is the portion of the city built by Japanese industry; Old Town is of Russo-Chinese complexion. Between the two towns rises a tall monument to Nippon-Victorious, and a Shinto shrine covers the final resting place of the ashes of some three thousand of her sons who fell there.

Perhaps this fane's existence explains the brooding silence that seems to hang over the place, and marks it more as the abode of the dead than of the living. It is really a sanctuary for all Japan; and, while seeking the most appropriate monument to commemorate the illustrious deeds done there, Japan's rulers decided to cover with the foliage of maple and oak and fir and pine those rocky slopes that had run with the lifeblood of friend and foe. Those hills appear today covered with a pall, even as memory has mellowed the violent deeds done there.

Foot Binding—

There stand the Chinese Normal College, Japanese owned and conducted. Chinese subjects of Nippon must be modern in every respect, so the institution is co-educational. Guide books to the contrary notwithstanding, foot-binding is still practiced in some parts of China. Woe betide the foot-bound lassie who tries to enter Normal College. We whisper it. Chinese lassies have their beauty secrets. Hot water—near to scalding—causes the deformed foot to sprout a little, and deformed toes to fill a foolish little shoe.

What Price Glory?—

A group of Maryknoll Sisters were, we believe, the first Catholic nuns ever to scale 203 Meter Hill, the capture of which by Japanese assault bathed the rocks in the blood of twenty thousand slain, but decided the fate of Port Arthur and wrote in letters of blood Manchuria's future.

Nations never learn. One rises, the other falls; the series is indefinite. Millions shed their blood in such a cause. Were it not wiser, though less glorious here and now, to give one's blood for Christ and the spread of His divine charity? *Heaven and earth shall pass away—My words shall not pass away.*

The Russian Orthodox Church—

Near Monument Hill, in the center of Port Arthur and topping a pronounced rocky knoll directly in front of the narrow harbor entrance, there is what a casual glance would call a stone wall, extending from one end of the hill to the other—perhaps a quarter of a mile. Closer scrutiny determines the ruin to be a foundation for a cathedral of the Russian Orthodox Church—planned to be a marvel of the Orient, as Saint Peter's is the marvel and glory of the Occident.

Is this the reason why Divine Providence humbled the Czar's pride at Port Arthur? One wonders. The Russian Orthodox religion swept all before it in Manchuria before the Russo-Japanese War. Catholic missionaries could open no mission in Russian-dominated Liaotung Peninsula. Hence the desolation which greeted Maryknoll pioneers at Dairen and its out-station, Port Arthur.

A Simple Beginning—

Is this religious desolation still existent there? No; and that is the point of our writing.

One of the Maryknoll Sisters is the real foundress of the Church in Port Arthur. She visited there every Sunday, gathered the Christians, and instructed them in a little Japanese house hired for the purpose. Fr. John O'Donnell, M.M., of New York, the present pastor of Dairen, said the first Mass in this little house, though the distinction of having said the first Catholic

USUAL comments upon finishing the book *A Modern Martyr* are: "It reads like a novel", and, "This young saint was so human".

These comments will be readily understood in their proper and best sense by all who can say that they know the life of Theophane Venard.

Mass in Port Arthur belongs to another—possibly to saintly Fr. Ligneul,

of the Paris Foreign Mission Society.

All this talk over so small a beginning? Dear friend, Msgr. Lane and the present Dairen incumbent rejoice at your question. Isn't Port Arthur worthy of a decent home for the King of Kings? Isn't it deserving of at least one resident Catholic priest? We await your generosity to give to the capital of Kwangtung Leased Territory the real, beautiful church it deserves.



THIS GROUP OF MARYKNOLL SISTERS WERE, WE BELIEVE, THE FIRST CATHOLIC NUNS EVER TO SCALE FATEFUL 203 METER HILL, PORT ARTHUR, MANCHURIA

Friends will recognize, in the second row starting from the reader's left, Sr. M. Dolorine Tom, of Stanton, Tex.; Sr. M. Richard Wenzel, of Sturgis, Mich.; and Sr. M. Eunice Tolon, of Boston, Mass. In front are Sr. M. Agnita Chang (Korean), and Sr. M. Eugenia Gorman, of Charlestown, Mass.

BY ZEALOUS EFFORT FOR THE MISSIONS.

THE FIELD AFAR

Published by Ecclesiastical Authority
Founded in 1907. Appears monthly
(except August).

Owned by the
Catholic Foreign Mission Society of America, Inc.
Advertising rates sent on application.

Make all checks and money orders payable to
THE MARYKNOLL FATHERS
Maryknoll, N. Y.

Single subscription\$1.00 a year
(ten or more copies to one address,
at the rate of eighty cents a year).
Six years' subscription.....\$5.00
Subscription for life.....\$50.00
(Membership in the Society is included
with all subscriptions.)

**TO THOSE WHO LOVE GOD ALL THINGS
WORK TOGETHER FOR GOOD**



ALL Saints! This is the month which the Church consecrates to a special remembrance of the "unknown soldiers" of Christ. They are legion. Known to few on this earth, their names never to be inscribed on perishable documents, yet they are the beloved of God.

We—you, too—had friends among them, and their memory is a benediction. Hail, all ye Saints of God! Make intercession for us!

**O My God, help me to say,
"Thy will be done!"—Bl. Theophane Venard.**

ALL Souls! Passing from time to open our eyes on eternity, few of us will be found worthy of the Beatific Vision. Fortunate shall we be to have no mortal sin upon our souls as we face the particular judgment. The realization of our imperfections, together with a new appreciation of God's justice, will then reconcile us to our

MARYKNOLL ASSOCIATES

EVERY Subscriber is registered as a Member of the *Catholic Foreign Mission Society of America*, and remains such until the subscription expires. A Life Subscriber becomes a Perpetual Member.

As a Member, the Subscriber shares in over eight thousand Masses offered yearly by Maryknoll priests, and is remembered daily in the several Maryknoll communities. Members also share in the labors, sacrifices, and privations of the missionaries.

Membership alone, without *The Field Afar*, may be secured for one year by an offering of fifty cents. The offering for Perpetual Membership is fifty dollars (payable within two years).

purgatory, if such we must have.

As the tree falls, so shall it lie. With our exit from this world goes our opportunity to win for ourselves more merit, and to lessen our purgatory.

Friends can then do for us what we cannot do for ourselves. Will they? Let us hope that we may not be forgotten. And it is well to recall that, if now we pray for the suffering souls, others in turn will pray for us.



THANKS! Sometimes we ask ourselves if we thank sufficiently those friends of Maryknoll, clerical and lay, who make possible its sustenance and its progress.

Gratitude, we know, is a rare virtue; so rare that we are tempted to accept the one-in-ten proportion which our Lord found among the lepers whom He cleansed. We know that our benefactors look not to us, but to God, for recognition of their offerings for the Cause; but they have a right to a proper acknowledgment.

This is a season of thanksgiving—when the autumn harvests reveal the bounty of the Creator. We take advantage of it to express our gratitude to God for numberless favors; and to friends, without whose thoughtfulness and sacrifices this work for God and souls would certainly perish.

Work hard, work well, not to get praise, or honor, or prizes, but because you will thus please God. Take this as the maxim of your life: "All for our God."
—Bl. Theophane Venard.

MEMORIALS in marble or bronze have their place on this earth, but even the heathen have such.

Memorials that turn the power of prayer to the interest of departed souls count for eternity.

"Piety," some say, "is only good for priests and nuns. God does not expect so much of us." How do you know?—Bl. Theophane Venard.

TO those of our readers whose faith and charity prompt them to find help for souls in purgatory—for their own kindred and friends, or for the many who have no intercessor with God—we suggest the idea of enrollment as outlined on this page.



THE ever watchful and forceful Archbishop of Cincinnati recently urged a stronger movement of conversions in this country. Certainly the time is ripe, if it

IT IS A HOLY AND WHOLESOME THOUGHT TO PRAY FOR

was never ripe before; and we, who seek to win the souls of heathen peoples for Christ, hope that we are at the same time helping the conversion movement in the homeland.

Zeal for souls is all that is needed to win God's grace for other sheep that are not of the fold; and zeal begets zeal.

To God alone it pertaineth to judge of others. We have only to look to ourselves.—Bl. Théophane Vénard.

IT would take two years and a few odd months to convert the world, if every Catholic were to make a point of bringing in one individual each year.

Granted it is not possible. Still, the point is to make a point of it. Try. Your lone effort will infallibly bring it closer, even if it takes two million years.



TO the heroic example of a young French missionary, Théophane Vénard, Maryknoll can trace a considerable proportion of its vocations to the apostolate. Théophane Vénard was a martyr, and his sacrifice has its strong appeal; but we believe, too, that his cheerful spirit has caught our American youth. The combination of smile and sacrifice is an irresistible influence for a would-be apostle.

Théophane Vénard's feast corresponds with that of the Presentation of the Blessed Virgin, the Queen of all apostles, and especially loved by this young martyr of Tongking.

Suffering is the money with which one buys Heaven.—Bl. Théophane Vénard.

DURING the dark period through which the world has been passing, we have received many expressions of regret from friends who formerly helped us. Frequently, too, we have been



BLESSED THÉOPHANE VÉNARD
of the Paris Foreign Missions
Beheld for the Faith in Tongking February 4, 1858.

asked how we manage to get along. We answer, "from day to day, as Divine Providence ordains."

We know, however, that there is a certain curiosity about the support of Maryknoll, and some day we will try to enumerate the sources of supply touched by the Hand of God.



THE FIELD AFAR has managed to keep going for twenty-five years without professional agents, and it hopes to continue this record.

We sympathize with the faithful who, approached frequently by agents, happen to meet the unscrupulous and insulting type; and we sympathize with Catholic publishers who find themselves compelled to adopt a method which, occasionally at least, injures the reputation of their papers and gives excuse to the unap-

A SAFE INVESTMENT

Books that are worthwhile and attractive give lasting pleasure to the recipients. Maryknoll low prices make Maryknoll Books practical gifts in these days of reduced expenditures. See special discount offer on the back cover.

preciative to disparage all Catholic publications.

Recently a Maryknoll priest was in his own home convalescing, when the bell rang. As no member of the household was conveniently near, the priest, arrayed in dressing gown and slippers, went to the door. A man stepped in, and at once opened up the subject—subscriptions to a certain Catholic monthly.

The priest, unrecognized as such, told the agent that the family was already receiving several magazines, and was especially interested in Maryknoll. The agent then proceeded to inform his prospect that Maryknoll was a very small affair, and had only a few priests. Pressed for facts, he did not know where Maryknoll is located.

A few professional agents, of the wrong kind, can hurt a great cause.

Perfection does not lie in one state of life more than in another, but consists in an entire correspondence with grace in the position in which God has placed us.—Bl. Théophane Vénard.

WE of Maryknoll urge all our friends to affiliate themselves with and to remain attached to the *Society for the Propagation of the Faith*, the earth-wide Mission Aid Society which asks so little and distributes so widely its gatherings.

Such organizations as Maryknoll must find special benefactors, but our benefactors will not miss the small amount—one dollar a year—called for by the *Pontifical Society for the Propagation of the Faith*.

True love never dies, for it is stronger than death. God Himself has said so. The strength and increase of love is in prayer.—Bl. Théophane Vénard.

THE DEAD, THAT THEY MAY BE LOOSED FROM SINS.

Modern Education In The Pipp

By the Rev. James M. Drought, M.M., of New York City, former Director



A DAUGHTER OF THE MOUNTAIN PROVINCE. SCHOOLS FOR THE CHILDREN OF THESE REMOTE REGIONS MEAN REAL PIONEER MISSION WORK. BELGIAN FATHERS AND SISTERS ARE LABORING IN THE MOUNTAIN PROVINCE

MODERN education in the Philippines has been an outgrowth of American colonial policy, the aim of which was to tranquillize the Filipino people and to familiarize them with the character and aims of social democracy. Educational policy was not directed solely nor ultimately to pedagogical attainments.



A CATHOLIC SCHOOL IN THE MOUNTAIN PROVINCE

The Spanish System—

The Philippines were already more or less westernized before the coming of Americans. Centuries before, Spain had taken possession of the Islands, and established schools ranging from humble elementary grades to university courses. This is not to say that Spain had established in the Philippines an educational system such as we have today. To judge the Philippines by modern standards is as unfair as it would be to judge the United States, or France, or Germany at the beginning of the nineteenth century by the standard of institutions which are flourishing in these countries in modern times.

However, during the centuries of Spanish sovereignty hundreds of thousands of students received training not only in religion, but as well in the then accepted branches of Western knowledge.

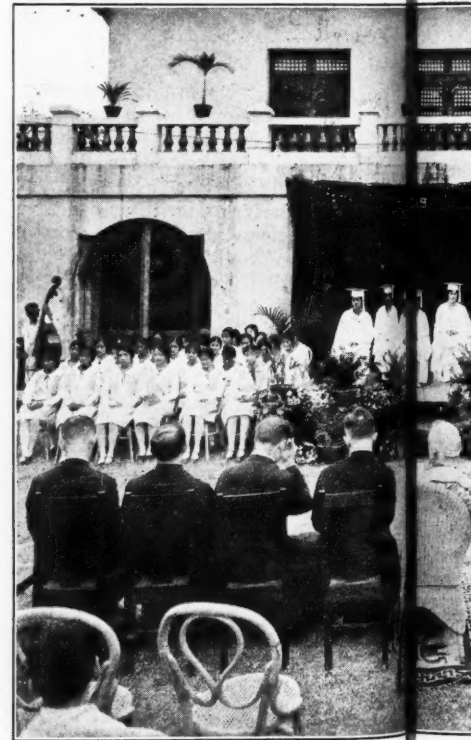
Many of the schools fell far below the standard; the teaching force was poorly trained and it was inadequate in numbers; the language medium of instruction varied; there was no uniformity in the texts, excepting such as were used for the study of religion; and in many cases schools had to be abandoned through lack of funds or through the inability of the busy priest to assume the daily obligations of teaching the rudimentary subjects.

On the other hand, the training given

was often of a very high standard; and the graduates of the *National University of St. Thomas* proved to be capable lawyers, doctors, scientific investigators, and in some cases statesmen of notable accomplishments.

The American Experiment—

It was, then, against such a background that the American educational experiment was introduced. Now it is a remarkable thing that those who planned this development did not build upon an educational foundation which antedated the educational beginnings of the United States themselves. In 1900 the Philippines had all the requisites of an educational structure; at least the framework was there, from the grammar school in the *barrio* to the University in Manila. But the existing system was quickly ostracized and subsequently disdained, until at the present time it stands in the position of en-



GRADUATION AT THE MALABON NORMAL SCHOOL, TAGAYtay

Philippines—A Religious Disaster?

by, former director of the Archdiocesan Student Halls of Residence in Manila

joying a dubious toleration.

I suppose there were reasons of nationalism as well as the obvious difficulty of language differences which prompted the American decision. There was too, at that time, an exaggerated esteem, in the American mind, of our public school system and its merits. Public education by government was a policy, the acceptance of which was considered a test of Americanism.

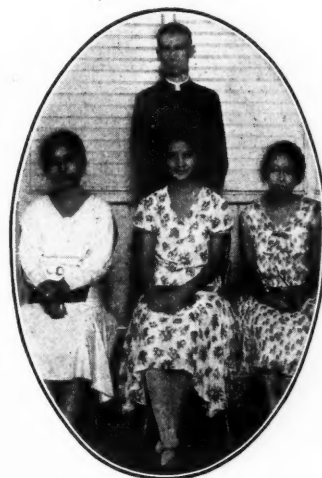
I imagine, also, that the prominent place given to religion in the native schools was looked upon by the American colonizers as educational heresy. For Americans, "no religion in the schools" was a fundamental principle of educational governance. That the Filipinos were culturally a different people, that they were overwhelmingly Catholic and religious-minded, were facts that seemed to influence little, if at all, the decision of the new American masters that religion could not be

taught in schools.

The Public School System—

When the government schools were sufficiently organized to be considered a system, the first director was a Protestant clergyman; and, of the one thousand American teachers brought to the Islands in 1902, only sixty were Catholics. This development has not been permitted to go unchallenged by the Filipinos. During the governorship of General Wood thousands of petitions were submitted, and a bill tentatively prepared over the endorsement of thirty-four legislators, requesting the introduction of religion in public schools. The bill was not reported favorably, and the agitation, which was then acute, subsided in a sentiment of defeat; a defeat which was emphasized when the Monroe Commission reported in 1918 against the introduction of religion in the schools. Nevertheless, the opposition remains formidable; and, considering the matter even apart from Catholic convictions, the American policy has been one which has unquestionably alienated millions of Filipinos.

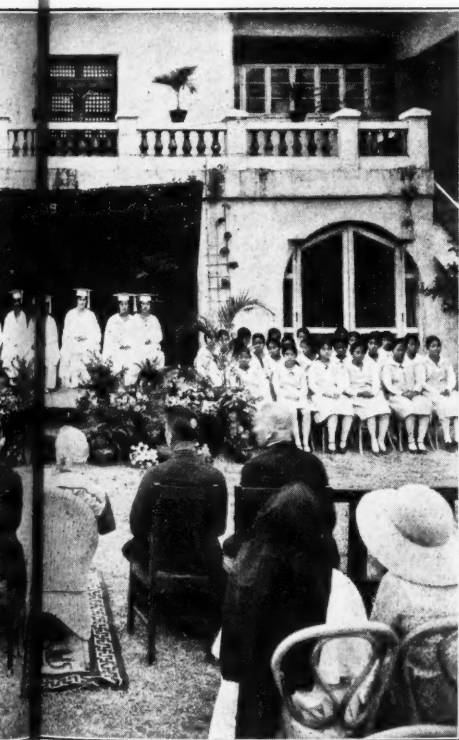
At a council of the bishops held in Manila in 1912, it was decided to oppose the non-religious instruction of the public schools by establishing parochial schools, such as we have so successfully developed in the United States. But the people of the Philippines are poorer than the Catholics of the United



FR. ROBERT E. SHERIDAN, M.M., OF CHICAGO, ILL., PRESENT DIRECTOR OF ST. RITA'S HALL FOR MEN STUDENTS IN MANILA; AND THE NEWLY ELECTED OFFICERS OF A UNIVERSITY LITERARY CLUB

States, and the decision of the bishops could not be carried out.

The public school system in the Philippines has attained a marvelous growth; and full credit must be given for the technical administration by Americans, for the enthusiastic support by the Filipino people, and the financial sacrifices made by the Insular Government which accepts full financial responsibility for



FORMERLY TAUGHT BY THE MARYKNOLL SISTERS



RICE PLANTING SEASON INTERFERES WITH SCHOOL HOURS

the school system. On the average, twenty per cent of the government budget is assigned to the schools. This involves an annual expenditure of twenty-three million dollars, to which sum we must add the monies appropriated by the provincial and the municipal governments. There are at the present time over one million, two hundred thousand children in school attendance, representing thirty-four per cent of the total school population. The number of public schools in the Islands is 7,328.

An Alarming Deficiency—

Beyond question it is this system that should prove the dominant factor in the formation of the Philippines of the future. The contribution that the schools will make to the character of the nation will unquestionably be one of material benefit. We may confidently expect that the conveniences of the social order will be augmented; that the standard of living conditions will be improved; that industry and agriculture will be developed to bring wealth to the Islands, which are naturally among the richest in the world.

However, the development will be marked by a deficiency that every year grows more alarming. Thousands of the Filipino graduates of the public schools have grown indifferent to religion, or reduced it to a code of manners. The school population in 1900 was Catholic. The school population of 1932 is doubtfully Christian, except in those cities or villages where the Catholic Church is able to maintain a force sufficient for the occasional instruction of the people.

Catholic schools today remain few in number. The total attendance in Catholic schools is about forty-three thousand. There are some excellent high schools. The *Ateneo* of Manila, conducted by the Jesuit Fathers, and the *La Salle College*, conducted by the Christian Brothers, are certainly among the best schools for boys in the Islands. For girls, the Catholics have the *College of the Assumption* and the *College of St. Scholastica*, conducted by the Benedictine Sisters. The *University of St. Thomas*, which is co-educational, takes equal rank with the *University of the Philippines*. Through such means, then, the Church is striving to supply

the religious teaching and training so sadly and unwarrantedly absent from the public schools.

But the situation is one that demands something more than the immediate assuagement afforded by privately financed institutions. It is a national issue, and it demands a national answer; an answer not given from America on the basis of American conditions, nor given in a narrow spirit of

religious controversy. It demands an answer that should be given by the Filipinos, mindful of their responsibilities for the future and conscious of the present sentiments of their own nation.

A Religious Disaster?—

American education in the Philippines has been an experiment which attempted to modify the culture of the Filipino conformably to the American ideal. It has been also, whether intentionally or not, a serious factor for change in the religious ideas of the people. That it was just to use education for political purposes is at least questionable; that it was just to so modify education that it would, with government sanction, alter the religion of a people, no one can believe.

Education so used is little better than proselytism. And amid the great benefits which American education has brought to the Islands of the Philippines it will be sad and regrettable if the future historian must record that the education was instilled at the price of the soul of the nation. This wrong still remains to be corrected; and, even if we are soon as a nation to leave the Philippines, there is yet time to give a free opportunity.

The United States has accomplished great good in the Philippines; her rule has been benevolent. No criticism could ever deny to the United States nor to those who represented the States in the Philippines a fitting tribute for the interest and labor and sacrifice which have characterized the American effort.

But what if by ignoring religion, or ignoring the Catholic religion, we have contributed wittingly, or unwittingly, to its decline? Is there nothing here that calls for comment? Nothing here that may need correction? Or shall we be satisfied that *we who had no right* have taken away from millions of Filipino children the opportunity to be instructed, at the cost of their own nation, in that Faith which they, with millions of others throughout the world, consider God's most priceless gift to mankind?

Education in the Philippines has been a social and political experiment. It remains to be seen if it will prove a religious disaster.



AS AUTOMOBILES CARRY TO BAGUIO VACATIONISTS ESCAPING FROM MANILA'S ENERVATING HEAT, THE TRAVELERS SOMETIMES GLIMPSE FROM THE WINDING ROADWAY THE STATUESQUE FIGURE OF AN IGOROTE. CIVILIZATION APPEARS TO HAVE TOUCHED HIM SCARCELY MORE THAN HIS HEAD-HUNTING FOREBEARS

LIFE INSURANCE

IT MAY happen that those for whom you now wish to provide should die before you.

Why not make Maryknoll your alternate beneficiary? Others have found the idea worth considering.

WE BRING FLOWERS TO GOD'S ALTAR WHEN WE HELP

Conclusions Resulting from the Maryknoll Number One's "Observations in the Orient"—After the Fourth Journey.

IN recent issues of THE FIELD AFAR the Superior General of Maryknoll has described in detail his latest visit to Eastern Asia. He has seen the Orient four times since 1917, and naturally he has drawn conclusions from this unusual experience. Some of these he now registers:

There was a time when I wished that many American bishops and priests would visit the Orient, and thereby gain an insight into the activities and needs of the Catholic missionaries who represent them beyond the frontier.

That wish persists, but I would now add that a coursing along the seacoast of Eastern Asia, and a dropping off at the important ports for a day or two, is not the kind of a visit to make one mission-minded.

Life, as such a rapid-transit traveler experiences it, will run on pleasantly enough—quite as at home, or in Europe. If he be a priest, and interested ever so little in missions, he will make inquiries for a Catholic Church, or a Procure where he can speak English. He may find himself with fellow-Americans as their guest at dinner; and his hosts, who do not see a countryman every day, will lay themselves out to entertain him.

He will naturally ask some questions about the missionaries; and, if he listens well, he will realize that between life in a coast city and life in the interior there is as much difference as exists between an apartment on Main Street and a tenement in Sullivan's Alley. But usually he is pressed for time, and the conversation will not run to the missions; so that, when he leaves, he is liable to be less mission-minded than when he landed.

No Catholic tourist—prelate, priest, or layman—can adequately judge mission life unless he dips into the interior; and this is not so difficult as some people imagine, because the real



EVERY YEAR IN JUNE THE PAGEANT AT SAN JUAN BAUTISTA MISSION, CALIFORNIA, DRAWS THOUSANDS OF VISITORS. UNDER THE ENERGETIC DIRECTION OF MARYKNOLL'S FR. FRANCIS J. CAFFEY, OF LAWRENCE, MASS., THE PRESENT PASTOR OF THE OLD MISSION, THE ROYAL HIGHWAY BUILT BY THE PADRES INTO THE WILDERNESS IS ONCE MORE ALIVE WITH SPANISH CAVALIERS AND MISSIONARY FRIARS

China, or the real Japan, or the real Korea, like the real India, can be appreciated to some extent even a few miles away from the great cities.

Interior trips, however, require extra time, a willingness to accept trying

conditions if they arise, and the guidance of some friend who knows the language and the people. With a growing number of American missionaries in the Far East, such opportunities can be found without great difficulty.



THE BAPTISTERY AT OLD MISSION SAN JUAN BAUTISTA, CALIFORNIA. HERE HUNDREDS OF INDIANS WERE MADE HEIRS OF HEAVEN. THE TILE FLOOR, SANDSTONE FONTS, REDWOOD DOORS, AND THE STATUE OF THE BLESSED MOTHER DATE FROM THE MISSION'S FOUNDING IN 1797

TO PLANT THE SEEDS OF FAITH.

Harvest Days at the Home Knoll



NOVEMBER twenty-first, Feast of the Presentation, will be marked by the investiture of students and Brothers in the Maryknoll habit.

The habit recently adopted for priests and students is somewhat distinctive. It has certain features of the Chinese gown, but is designed so as to be used in any country. In other words, it is a good Catholic habit.

A Pioneer Group—

THE compound is alive again, with the voices of new arrivals and returned "veterans". September the first found gathered at the Knoll a special group of Maryknoll students who had been called to serve as pioneer novices. Pioneers they will be, because until now Maryknoll has not been able to provide the right accommodation for a novitiate.

The withdrawal of the Sisters from *St. Joseph's* and *St. Teresa's* gives us temporary quarters that will serve until the times allow us to pile up more rocks on Seminary foundations that are even now ready to welcome them.

Novices we may call this group of students, for want of a better name and to avoid other terms too long or misleading. These pioneers, who are destined for the priesthood, have made two years of philosophical studies. With them is to be a small group of Auxiliary Brothers.

The Spiritual Director of the novitiate is an "importation"—"one of ours" from Korea. Monsignor Morris is losing and we are gaining the services of Fr. William Booth, of Brooklyn, N. Y., who until this recent assignment was Maryknoll Society Superior in our Peng Yang Mission. Fortunately for Fr. Booth, he is well trained in the art of living in small rooms, so that a cell at *St. Joseph's* will be a precious sou-



THE CRUCIFIX NEAR THE SEMINARY ENTRANCE DRAWS THE NEIGHBORS' CHILDREN TO THE SAVIOR'S FEET. THE YOUNGEST WAS DISTRACTED BY FR. FOTO'S ACTIVITIES, BUT A MOMENT LATER HE TOO RAISED CHUBBY HANDS IN PRAYER

venir of the life that he has been happily leading across the Pacific.

"Philosophers' Nite"—

BECAUSE St. Catherine of Alexandria bested in debate a pagan emperor and the sophists of his court, the emperor lost his head metaphorically and the vir-

gin lost hers literally—winning the crown of martyrdom and becoming the patroness of philosophers.

Her feast, November twenty-fifth, brings to Maryknoll the traditional "Philosophers' Nite", when the lower classmen hold a festival in her honor. The customary "disputation according to the manner of The Schools" takes place, with all the age-old dignity and subtle wit of wisdom's court.

Then our youthful clerics proceed most worthily and most mightily to "lose their heads". Philosophers turn jesters, and soon have professors and sage "theologians" in stitches. And we like to think that the Heavenly Protectress of The Schools is looking down with a smile at the ingenious capers of her young disciples.

Episcopal Friends—

THE Superior General remained at the Center during the summer months. He made a few sorties however; one to Manchester for the installation of Bishop Peterson, a kind friend of Maryknoll, and one to Albany to address the Religious of the Sacred Heart at Kenwood.

It was his hope to be present at the consecration of Bishop McCarthy of Portland, Maine; but the ceremony called for an absence of several days at a busy period. The new bishop of Portland has always been gracious towards Maryknoll, and the promise of continued co-operation from New England is correspondingly good.

Cardinal Verdier—

MARYKNOLL had looked forward to a visit from Cardinal Verdier, of Paris; but His Eminence's itinerary carried him from Montreal to New York via Worcester. Had he come by the New York Central Railroad, Maryknoll could have welcomed His Eminence at Harmon with open arms.

OUR SPONSOR PROBLEM

Can it be met?

Maryknoll must find sponsors for 160 Priests

Up to date sponsors have been found for 19 Priests

Of these, 11 have been sponsored by individuals, 3 by diocesan branches of the Society for the Propagation of the Faith, and 5 by other organizations.

OPPORTUNITIES FOR CONVERSIONS LIE AT

Nine years ago, when the Cardinal Archbishop of Paris was merely a black-cassocked Visitor of his Society, his first night on American soil was passed as a guest at the Maryknoll Center. It was a Saturday night, and there was not much to see as he motored in the dusk along the Albany Post Road to Ossining and the Knoll above it. But Sunday morning dawned clear and beautiful, and the distinguished visitor left for Montreal with pleasant memories that have remained until now; and were recalled when His Eminence met his hosts again, this time at the Sulpician alumni gathering in New York City.

The Peking University—

TWICE now (once for the Departure Ceremony) we have

If you like us well enough, join us for life—and for eternity. Be a Perpetual Maryknoller.

had visits from Fr. Barry O'Toole, S.T.D., and Dom Adelbert Gresnigt, O.S.B.

These two distinguished members of the Catholic University of Peking are always welcome at Maryknoll, and our wish is that they may find an equally warm welcome along the line, especially from those who are in a position to extend financial aid.

We are daily conscious of a hundred needs in connection with our own work, but we know of no movement in Eastern Asia that is quite so important as the development of a high-class University in China.

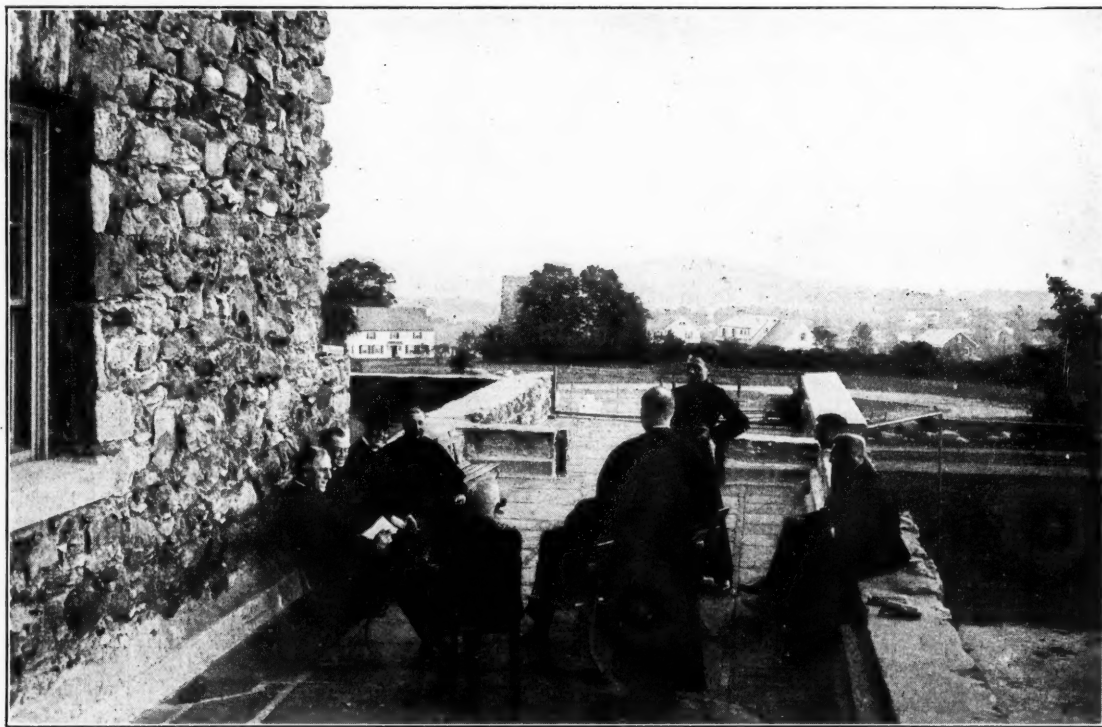
The Apostolate of the Sea—

A VISIT from Fr. J. E. Rockliff of the *Apostolate of the Sea* has stirred Maryknollers to a spiritual co-operation with the movement of which Fr. Rockliff is international promoter.

Good work this! And much needed in all the port cities of the world.

Most of us were surprised to learn that *more than half* of the world's seafarers are Catholics, and that *less than one quarter* of the welfare service for sailors is being done by Catholics.

Progress is evident, however, and there are today forty Catholic institutes for seafarers, against eleven twelve years ago.



WHEN DR. G. B. O'TOOLE, RECTOR OF THE CATHOLIC UNIVERSITY OF PEKING, AND DOM ADELBERT GRESNIGT, O.S.B., ITS WELL-KNOWN ARTIST AND ARCHITECT (SEATED NEXT TO THE MARYKNOLL SUPERIOR GENERAL), VISITED THE MARYKNOLL CENTER

Beside Dr. O'Toole is Msgr. William E. Cashin, of New York City, former chaplain of Sing Sing. Fr. James F. Kelly, of Jamaica Plain, Mass., is relating one of his "true" yarns, which is being enjoyed by Maryknoll's Msgr. Lane, of Lawrence, Mass., Fr. Winslow, of Cambridge, Mass., Fr. Meaney, of Arlington, Mass. and Fr. Keller, of San Francisco, Calif.

OUR DOORS, BUT FEW OBSERVE THEM.

Ah Youn's Courage

This story, by Fr. Joseph M. Murphy, of Montreal, Canada, missionary in the Maryknoll Kaying field of South China, is truth, not fiction. The Christians born of Ah Youn's bravery are among Fr. Murphy's flock



AH YOUN LOST INTEREST IN THE GODS OF THE CHINESE PANTHEON. HE DECIDED THAT THEY WOULD NEVER ENABLE HIM TO REACH HEAVEN; AND HEAVEN, AS IT HAD BEEN EXPLAINED TO HIM, WAS NOT A PLACE TO BE OVERLOOKED



SIXTY years ago Ah Youn was a boy of ten, the son of pagan parents. Living in the same house with his family were a Christian couple, their two young sons, and a small

daughter. The day was Sunday, the hour eleven in the forenoon. This day, as on every Sunday of the year, the little Christian family had gathered in the common room to chant their mid-day prayers. (It is a custom among the Chinese Christians of this Kaying district, when Mass cannot be heard on Sunday, to gather three times a day and recite the beads.)

Little Ah Youn, the pagan boy, was also there. He liked the sound of the Christian prayers, and wished to sing them himself. No one, least of all his parents, seemed to pay much attention to him as he knelt on the floor with the two Christian boys. After a year or two, Ah Youn found that he was able to recite everything the Christians recited. And more, he had, with the Christians' encouragement, learned and

was able to recite the four books of the catechism, without making a single mistake.

Ah Youn's Desire—

When Ah Youn was thirteen he decided that he wanted to be a Christian. He knew now all about God and his soul, and that there was the possibility of his going to Hell. But, if he became a Christian, there was every chance that he might get to Heaven; and Heaven, as it had been explained to him, was not a place to be overlooked, rather, it was to just such a place that he would like to go when he died.

When one day he told his parents of his desire, the only answer he received was a smart clout over the head, and the promise of a good hiding if they ever again caught him on his knees with the Christians. All very well, they had thought, to allow the boy to learn the characters in the catechism and prayer books, it was a little free schooling for him; but to become a follower of the "foreign devil" that came to their house now and then—No—Never!

To receive a blow on the head and be forbidden to pray was hardly enough to frighten Ah Youn away from what he desired. At the first opportunity, he again took his place on the floor among the Christians, before the Madonna of the Grapes. But he was not to be left there long. His parents evidently had meant what they said, and Ah Youn suddenly found himself jerked onto his feet and shoved through the doorway. Holding a stick over his head, his father bade him to be off and take the water-buffalo to graze. But Ah Youn remained close by, where he could hear the prayers; and at dinner time he went in smiling to the Christians to tell them he had not missed the devotions, but had fooled his parents and had recited his beads in the fields.

The next Sunday, and the next, it happened in much the same way; till finally he received a very severe flogging. After that for several Sundays he sat in the bushes which grew on the small hillock behind the house; but, found there with his beads in his hand, he was sent off with a loud scolding, and a louder threat. Where could he go now? His parents were certainly angry with him, and it might be better not to be caught again. But he would pray, in spite of anything his parents might do; and he would ask the priest to baptize him the next time he came. It was nearly time for the visitation and he would pray harder, so that the priest would not refuse him.

The Ash Heap—

He finally decided that a shed behind the house in which there was a platform for ashes would be the best hiding place where he could avoid capture by his father and mother. So the ash heap became his priedieu, and it was several months before he was discovered. Exasperated then at such perseverance, Ah Youn's father beat him so severely that the boy began to fear his parents. Indeed he must not be caught again, but he would pray even if they killed him. Had not the Christian told him that one could be baptized with blood as well as with water? And if they killed him, would not that be Baptism of blood?

And then the priest came. He was

kind to Ah Youn, but told him he would have to wait till he grew up and was sure he wanted to be a Christian. Because it was not very easy, the priest told him, to be a Christian. Ah Youn did not care how hard it was, he wanted to save his soul and go to Heaven and see God. But the priest put him off.

A Sunday Outing—

At this time Ah Youn was fourteen. His parents had not for some time seen him at his devotions, and they were satisfied. One day they nodded to each other, as much as to say: "Well, we knocked that Christianity business out of his head, didn't we?" But they hadn't.

It was again a Sunday, and Ah Youn had asked permission to walk to the next village about ten miles away. Presumably he was not thinking of prayers that day; but he was, and more so than ever. The Bishop was in the next village on his Confirmation tour; and Ah Youn was going to ask him for Baptism, and maybe for Confirmation too. He knew his Confirmation catechism just as well as the rest of the book.

The prayers were being chanted as Ah Youn arrived, and the first to whom the boy spoke was the Bishop himself. Ah Youn asked for Baptism. The Bishop smiled down on him, patted him on the head, and told him, "Run along now, learn your catechism and prayers, and when you have grown up we will see to it that you receive Baptism."

"But I know all the catechism now," Ah Youn said, "and I can recite all the prayers, too. And I know all about God and the Blessed Mother."

"You do? Now, let us ask you a few questions, just to see." And the Bishop was in admiration at the fact that a little pagan lad should have learned so much and so well. Where had he gotten it all?

The Bishop Is Impressed—

The Christian who had helped Ah Youn to his knowledge of the doctrine then stepped out from the crowd that had gathered around the two, and told the boy's history. He spoke of the ash heap and the floggings. He told that Ah Youn had never missed his morn-

ing or night prayers during four years, but had said them while at work in the fields; of his hiding under beds in the house, and behind piles of sweet potatoes, so that he could be near the Christians when they prayed and be better able to follow them; and of his bravery in the face of his parents' anger.

The Bishop, hearing all this, was much impressed. He baptized Ah Youn

then and there, and, finding that he had fasted since the night before, allowed him to make his First Communion. In the afternoon Ah Youn was confirmed.

The following day, after Mass, the Bishop went on his way; and Ah Youn, happy as he had never been in his life before, started for home, prepared for anything his parents might do to him, yes, even for death. He was as brave a lad of fourteen as ever lived.



LIVING IN THE SAME HOUSE WITH AH YOUN'S PARENTS WERE A CHRISTIAN COUPLE, THEIR TWO YOUNG SONS, AND A SMALL DAUGHTER, CHIN UOR (MANY DIMPLES)

WILL BE ON OMISSIONS, AS WELL AS ON ACTS.

Reaching his house he announced the news, expecting trouble; but, quite surprisingly, his father and mother simply threw up their hands in disgust—and there the matter dropped.

The Christian Harvest—

The years went by. Ah Youn became a man, and the father of his own little family. Now Ah Youn is over seventy, and a great-grandfather.

There is not a pagan in his father's house, but there are about fifty Christians. It is their boast that, during fifty years, not for a single night have evening prayers been omitted; nor has a single morning gone by when they have not chanted their prayers in common.

Maryknoll Sisters in Hawaii

INCLUDING the latest Departure Band, Maryknoll Sisters in the Hawaiian Islands now number over fifty. They are busy and happy in their work among the many nationalities and races of

this "Paradise of the Pacific". A letter from a Maryknoll Sister teaching in St. Anthony's School, Honolulu, gives us the following glimpses of mission activity in this section of the Master's Vineyard:

One hundred and twenty-six children received First Holy Communion here recently. Eighteen of these were boys from a "Home" in Honolulu. They are the children of leprous parents, and were born at Molokai. These children, when two or three weeks old, are taken from their parents and sent to the "Home" provided for them on this Island. As this was the first time these boys had had any Catholic doctrine taught them at the "Home", several were full-grown men. Two of our Sisters taught Catechism there each Tuesday and Thursday.

Little Mary Kealakai's is a sad story. She was one of my Catechism pupils, and was looking forward with great eagerness to her First Holy Communion.

Not being a Catholic, she was to be baptized the day preceding the great event.

A few days before the date for Holy Communion we learned that her stepmother refused to provide little Mary with the proper clothing for the occasion, so Sister took her to town and fitted her with white shoes and stockings. A dress and veil were being made for her at the Convent. When the child brought home the shoes and stockings her stepmother became so angry that she gave the poor child a severe beating on the back of the head with the shoes, and refused to allow her to come in the afternoon for Baptism.

However, little Mary did not give up, and, thanks to some one's prayers, her mother finally did permit her to come the last thing that night to be baptized; and she received First Holy Communion the following morning.

Father Hubert Nys, a Sacred Heart Father from Belgium, is our pastor. He has been here in the Islands for over twenty-five years.



A HAPPY GROUP ON THE STEPS OF ST. ANTHONY'S SCHOOL, KALIHI KAI, HONOLULU. THE PASTOR, UNDER WHOSE DIRECTION THE MARYKNOLL SISTERS AT KALIHI KAI ARE TEACHING, IS FR. HUBERT NYS, A "PICPUS" FATHER FROM BELGIUM WHO HAS BEEN IN HAWAII FOR OVER A QUARTER OF A CENTURY. MARYKNOLL SISTERS IN THE ISLANDS NOW NUMBER MORE THAN FIFTY.

SEE THE COUNTRIES, FOR THEY ARE WHITE ALREADY TO HARVEST.

MARYKNOLL JUNIORS

A Sham Battle

By S.M.I., St. Francis Xavier School for Japanese, Los Angeles, Calif.



THE school luncheon period was nearly over when Sister Sheila, the Second Grade teacher, came to call Sister Janet. "The war is on between Japan and China," she said. "Perhaps you would like to go downstairs and settle it. The combatants are your precious darlings."

"I'll go right down," said Sister Janet. "This very morning I was congratulating myself that everything seemed to be progressing nicely between our representatives of both nations."

Sister Sheila smiled. "This will pass," she remarked. "But we have so few Chinese and I should like to see them remain with us. The older children are more sensible, so don't worry about the outcome of this skirmish."

"I suppose," said Sister Janet thoughtfully, "the youngsters hear their parents talking at home, then decide it is their duty to uphold national honor." "Better put on a straight face," advised Sister Sheila, "because you will want to laugh outright when you see the army."

When Sister Janet reached the babies' portion of the yard, she located the site of the fray at one glance, as a crowd of interested spectators hemmed in the fighters. The battle was still in progress.

"You ole Jap! I'll git you yet!" yelled a Chinese lad dodging a well aimed blow. "Out of my way, Chink, or I'll fix you," screamed back his Japanese opponent. A three year old kindergartner, so fat that he could hardly walk but simply rolled along, danced about brandishing a long stick in his pudgy hands. Whenever he thought the fight was losing interest he called out in a husky voice, "Shink,



OUR DARLINGS AFTER THE FRAY
Shamed faces followed, then Haruko and Ma Ling whispered, "We's sorry, Sister. We really likes each other."

shonk, shinaman!" after which he would disappear behind one of the older children. Not content with letting the boys fight, the girls too had taken sides and were now viewing each other with open scorn.

"Children!" At the sound of their teacher's voice, action immediately ceased. Just then the bell rang and Sister Janet marshalled the long line upstairs.

Prayers were said, work assigned, and the culprits arraigned in the front of the room.

"Now, children," said Sister, "I want you to tell me why you dislike each other so much."

"Aw gee," muttered Ching Li, "we wuz just havin' a little fun. I like Matsuo awright; he can't help bein' a Jap."

"Zat so?" retorted Matsuo. "Well, I like you awright, but I sure am glad I ain't no Chinaman."

Sister Janet was amused. She addressed the girls who had remained silent. "Haruko and Ma Ling, I want you both to look at each other. What color is your hair, Ma Ling?"

"Black!" came the brief response.

"And yours, Haruko?"

"Same as hers!"

"Now," continued the Sister, "tell me about your eyes."

"Same color!" whispered Haruko.

Ching Li burst out, "We'd a been awright, Sister, if it wasn't for them old girls."

"Ching Li!" exclaimed his teacher in her most shocked tone of voice.

"Well," amended Ching Li, "those old girls. They just had to butt in and spoil everything."

"Sure," added Matsuo, "girls are pesky. They make me sick!"

Sister Janet seemed not to hear these remarks and continued, "Tell me, now, don't you think it is silly to quarrel about being Chinese or Japanese? God made all kinds of people and I am sure that He must feel hurt to know that some little people are not kind to those whom He loves; for God loves everyone. It makes no difference whether they are Americans, Chinese, Japanese, Indian or even black."

Shamed silence followed, then Haruko and Ma Ling whispered, "We's sorry, Sister. We really likes each other."

"I'm sure you do," replied Sister. "Now go to your places and get to work."

THEOPHANE VENARD, PATRON OF MISSIONERS,



DEAR JUNIORS:

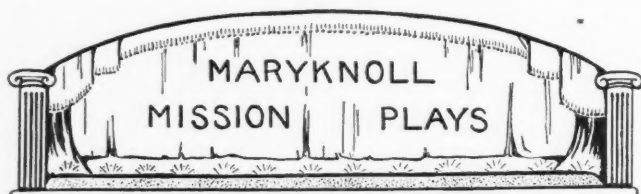
Do you know that Maryknoll has published a new book, "Father McShane of Maryknoll?"

Father McShane was one splendid missionary. You'll love him as a typical American boy and later as an apostle in China. His whole generous nature is summed up in his never to be forgotten journey in China with twenty-one babies. On this occasion we recognize in him the selflessness of a Paul and the zealous courage of a Xavier.

Read "Father McShane of Maryknoll" and see what a fine missionary can develop from the American boy—"half imp and half angel."

Yours for more missionaries,

Father Chin



THE DRAGON CONQUERED—Two acts for fifteen male characters.

The action centers in the exploits of the *Dragon*, a bandit general who is carving his way to the conquest of China.

THE FEAST OF THE MOON—Four acts for twelve male characters.

The attempt of a Chinese maiden to evade her father's choice of a suitor, and a strange combination of circumstances bring about the plot action and her conversion.

HIS HEART'S DESIRE—Three acts for fourteen characters.

The life of Blessed Théophane Vénard; delightful in its gaiety and deeply moving in its tender pathos.

THE HOME COMING—One act for nine characters.

Cecilia, a blind Chinese girl, was brought up by the Sisters to know and love the One True God. Her mother, a pagan, commanded her to worship at the shrine of Buddha. This Chinese playlet shows how she stood the test.

A MAY BLOSSOM—Four acts for fourteen characters.

A Japanese maiden of the twentieth century proves herself a true descendant of the early Japanese martyrs.

Address:
MISSION EDUCATION DEPARTMENT
Maryknoll, New York

BITS OF JUNIOR NEWS

Joseph Hagan of Providence, R. I., told his cousins about the Maryknoll Juniors and now all four are enrolled.

Father Chin also enrolled Joseph Schiems from Saginaw, Mich.

Mr. Mite-Box has been on the job. Patrick Lavin, Dorchester, Mass., sent a dollar from his, and the Juniors from St. Angels' School, Manchester, N. H., sent seven dollars for Rev. J. Connors in Korea and five dollars for a Father in China.

John Wilson, Pittsfield, Mass., is employing his artistic ability for the missions. He has been spending his spare time mounting holy pictures on colored paper. Thus far he has sent about four hundred to the children in the Hawaiian Islands and Manchuria.

"FOR ME TO DIE IS GAIN."

ANOTHER of our Juniors has joined the ranks of missionaries in Heaven. Mary Warren of Cincinnati, Ohio, died on July twenty-first. Her mother wrote Father Chin a beautiful letter at that time. It follows in part:

Our dear child answered the call of her Master on the morning of July twenty-first. A short life full of patient suffering, a deathbed of heavenly beauty and I feel certain a reward of rich merit in Heaven now.

My husband and I wish to take this opportunity of thanking you for your interesting letters to Mary, and for the prayers which you solicited for her recovery. In return, I feel sure that as she labored for the missions in life on earth, more than ever will she intercede for them in her heavenly home.

Juniors, remember a little prayer for Mary sometimes. She was one of our *best* Juniors and we hope she will continue her good work and inspire other Maryknoll Juniors with her zeal.



Following are correct answers to the October MISSION QUIZ:

1. As old as the Church itself.
2. The Apostles.
3. St. Paul.
4. St. Francis Xavier.
5. St. Patrick and St. Boniface.

Mission Quiz

There is a prize for the "wisest Junior". Send your answers to Father Chin and try for it.

1. Who is the most popular of France's modern mission martyrs?
2. Had the Little Flower any special interest in the foreign missions?
3. What other great Carmelite Saint is a special patron of missionaries?
4. Who is revered as the Apostle of the Negroes?
5. What Belgian priest has been immortalized by his heroic work among the lepers at Molokai?

Answers to these questions will be published in next month's issue.

CHILDREN'S BOOK WEEK

Children's Book Week begins November fifteenth. Make this an occasion to increase your mission library at school and in your home.

Read MARYKNOLL BOOKS and become mission minded.

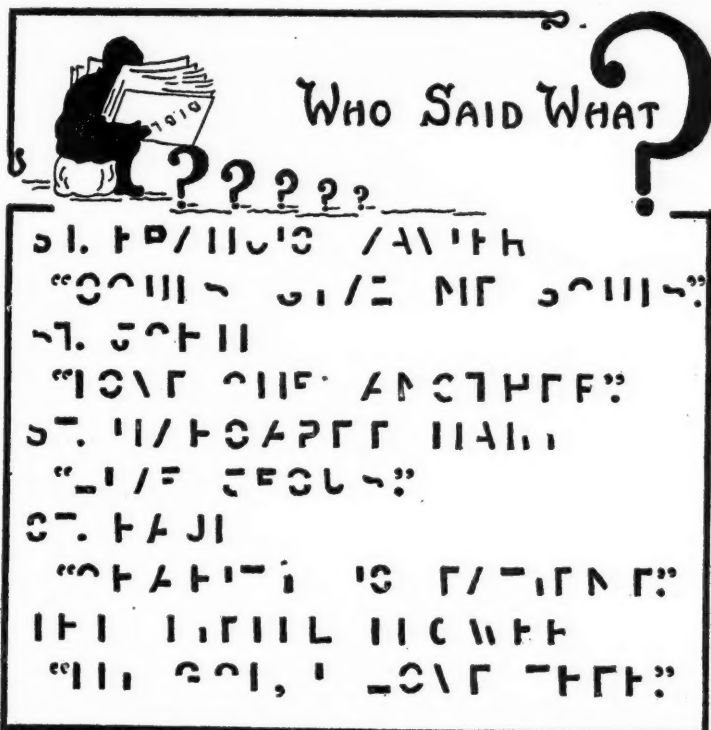
VENARD BUTTONS

Every American Catholic boy should be able to answer the question—

WHO WAS

THEOPHANE VENARD?

Do you know?



You will have the answer if you complete the letters in the above puzzle by adding a stroke or two to each. You will find the names of five great saints, each name followed by a line quoted from that saint's life or writings. Each puzzle submitted must bear the age of the puzzler.

JOTTINGS OF CLUB DOINGS

Our Lady of Maryknoll League, in Brooklyn, N. Y., sent Mario Pinto to Maryknoll on August seventeenth as their representative. He came laden with his ten scrap books, which he left for Maryknollers to enjoy for a few days.

HE MET FATHER CHIN— with whom he has corresponded so faithfully, and now his zeal and enthusiasm as a Junior missionary has leaped another bound.

We can always depend on Our Lady of Maryknoll League and hope that all our Clubs catch their generous whole-hearted spirit.

The Maryknoll Nimble Finger Workers, in Cleveland, Ohio, have made a fine start with the opening of school. They promise continued hard work for the missions.

We received a stringless gift from our Jamaica, L. I., "Chins", for Father George Bauer in China. They were visitors at Maryknoll during the summer and their secretary wrote:

The children certainly had a lovely time when they were at the Knoll. They still talk about it.

Johnny says: "Fine! Tell them to come again."

TO BE AN APOSTLE AND MARTYR.

The Students' Page

(The letter printed below is one of a series bearing on the mission vocation. They were not written for publication, and identification marks have been deleted—but they are true stories and as such the more interesting.—Ed.)

HOW IT CAME



WAS the second oldest of a family of three children. My mother and father early directed our minds to God and had us consider Him our tender Friend and Saviour, to Whom we owed every

act. The love for God's altar was early instilled in my heart.

My elementary schooling was made at the Parochial School where the idea of a priestly vocation was instilled by the Dominican Sisters.

During my first year at College, I was introduced to the work of *Mission Relief* and have, since then, closely followed its activities. *Mission Relief* is a mission aid society that has interested itself in and attempted to relieve, in so far as it was able, the plight of the missionaries at home and abroad. Through the work for *Mission Relief* I made my first contacts with Maryknoll.

For some years it has been the cus-

tom of *Mission Relief* to visit the Knoll at least once a year. On such occasions the group has been shown through the house and addressed by a Maryknoll Father. These relations led to the arrangement of a retreat at Maryknoll for some of the members.

During my course at College, Maryknoll priests, among them Msgr. Francis X. Ford, at long intervals addressed the student body. Then my family subscribed to the *FIELD AFAR* through a young priest who spoke in our Church. Since that time we never missed an issue of it at home.

Towards the end of the last year of my College studies, I seriously considered a missionary vocation. I had the happy experience of receiving immediate approval which I had sought somewhat fearfully.

During my entire life at school I was kept in contact with missionary endeavors and trials, through the Dominican Sisters who related story after story of their lives on the missions, and

later through personal mail of missionaries. During these years I found the life of *Théophane Vénard* and *The Workers are Few* splendid books for strengthening my desire and giving me hope to overcome the necessary trials of that life.



Field Afar Special

Field Afar Special School Rate

25 Subscriptions
For a School Year of Ten Months
\$15.00

Monthly Rate—Seven Cents
15 Copies—\$1.00

A Discovery

FATHER CHIN, a favorite with Maryknoll Juniors, was recently enjoying a pop visit in a town of what is popularly known as the *Wild and Woolly West*. A lad of about twenty-two, just out of College, sat next to him at dinner. In the course of the introductory remarks it was discovered that the lad not only was interested in missions but truly had a vocation.

He told Father Chin about the best friend he ever had—a Chinese boy who had gone through College as his classmate. From him he had learned much of China—people and customs, and now he longs to prepare for the priesthood so that he can help bring the Light of Faith to his chum's home-land.

Father Chin was quite heartened at his discovery of another missionary to be.

Debaters, Ho!

MISSION WEEK Debates and those sponsored by local S.P.F. offices brought us many requests for data on mission questions, during the past year.

High Schools and Colleges, we are glad to help you with mission debate material.

Address: *Mission Education Dep't.*
Maryknoll, New York

S. O. S.

Maryknoll
needs

Canceled Stamps



JUNIOR NEWMAN CLUB FROM BROOKLYN VISITS MARYKNOLL
These groups of boys and girls were organized to aid Catholic students in public high schools, to uphold Catholic ideals

WHAT ARE YOUR MISSION ACTIVITIES?

Maryknoll Sponsors

THE latest jottings from our Circle journal show that, panic or no panic, Circlers know that *mission work must go on!*

They agree that now is the acceptable time for conversions in Korea, where each priest is averaging one hundred conversions a year; and, since the rate of exchange is so favorable for the missionaries in China today, where an American dollar is worth three or four, every effort must be made to keep each Circle functioning and the mission ball a-rolling.

We have not yet seen the last of gifts for our 1932 missionaries. Three more reached our hilltop recently—from *St. Theresa's Circle*, of Concord, New Hampshire, *St. Rose of Lima Circle*, of New York City, and *Bernadette of Lourdes Circle*, in Minneapolis, Minn.

A letter tells us that Circlers from Worcester and Framingham, Mass., got together last August, and gave a very cheery send-off to the two Framingham missionaries.

But perhaps it was no more cheery than the farewell party given in Milwaukee for Fr. Weis by *Little Flower Circle* friends, when he was home before leaving for the Orient.

We hear that several priest guests were present to wish him well, and three Chinese students from Marquette University gave "atmosphere" to the gathering.

The Secretary of this active group made a flying visit to Maryknoll this summer. On account of the distance, it is seldom that we have the opportunity of welcoming one of this Circle to our hilltop.

We noticed the Circle Director one day busy listing things which looked very much like another Circle gift. When we asked, "From whom?" we were told, *St. Rita's Circle*, of Lowell, Mass.

We thank you, friends, for the many useful things enclosed.



A TASTY MORSEL

Big sister is able to satisfy the wee one's healthy appetite because other "big sisters" and "elder brothers" among our Circlers have been mindful of the orphans whom Our Lady of Maryknoll has gathered under her sheltering mantle

The *Venard Circle*, of Mamaroneck, N. Y., are ever busy in the Master's service. This time the gift was altar linens, dispensary supplies, and so forth.

If you ever attended any of their meetings, as we did once, you would notice that zeal and goodfellowship mark this charitable group. They join prayer to labor, too—for we spied these Maryknoll ejaculations on the blackboard of their workroom:

Mary, Mother of Missions, intercede for the millions who know not Christ.

Mary, Mother of Missions, intercede for all missionaries—priests, Brothers, and nuns.

D*URING this month of the Holy Souls, enroll your beloved dead as Perpetual Associates of the Maryknoll Society. They will share in thousands of Masses.*

Mary, Mother of Missions, make our people responsive to the call of the heathen.

Blessed Théophane Vénard, admired by the *Little Flower* because he was a "little soul", is a great favorite with all mission lovers.

So here's another Venard Circle doing things. This time it's the *Pittston Venard Circle*, of Pennsylvania, to whose members we are indebted for a generous stringless gift.

A gift of thirty-five dollars came to the Circle Desk some time ago for Mass stipends.

The *Holy Name Society of the New York City Fire Department* took this means of honoring the memory of their seven comrades, who lost their lives in a large hotel fire last summer. *Eternal rest grant unto them, O Lord; and let perpetual light shine upon them.*

For over ten years the *Junior Holy Name Society of St. Mark's Church*, in Peoria, Ill., has been sponsoring a native seminarian for Bishop Walsh's Vicariate in China. This month another installment was forwarded to us for this good purpose.

The Holy Name Group that takes this means of making the Name of Jesus known and loved is wise indeed!

IN THANKSGIVING

PLEASE use this offering as you think best, or send it to your neediest mission. It is given in thanksgiving to Our Lady, St. Rita, and St. Jude for success in an undertaking.—*London, Ohio.*

The children I care for were exposed to whooping cough; and I promised an offering for your missions, if they did not get it. Thanks be to God they are fine and healthy.—*Los Angeles, Calif.*

A little son has just been born to me. Last spring, at the time of the Novena to St. Francis Xavier, I sent in my intention praying that all would go well with the baby, and I also made the Novena at my own parish church. I thank God and the saints that my prayer was heard.—*Irrington, N. J.*

DOLLARS PERISH, BUT SOULS ENDURE FOREVER.

Giving Thanks



THANKSGIVING DAY IN KOREA. THE TRADITIONAL TURKEY AND CRANBERRY SAUCE APPEAR TO BE LACKING. BUT EVIDENCES OF THE CUP THAT CHEERS ARE BY NO MEANS WANTING

THANKSGIVING comes most readily from a generous heart, from one which appreciates by experience what sacrifice for others means.

So it is that Maryknoll missionaries, who have given their all for the spread of Christ's Kingdom in men's souls, are perpetually grateful to those whom the Master has inspired to aid them in their apostolic labors. Thanksgiving Day, then, merely deepens and accentuates a note which is always sounding in Maryknoll hearts.

Among recent evidences of God's Providence for which Maryknollers gave thanks were "*Stringless*" Gifts from friends in Randolph, Mass.; Cambridge, Mass.; Philadelphia, Pa.; and Shumway, Ill.

Investments in *Maryknoll Annuities* were made by benefactors in Philadelphia, Pa.; West Branch, Iowa; Cincinnati, Ohio; Los Angeles, Calif.; and Scranton, Pa.

A notable addition to our *Souls in Purgatory Burse* was made by a mission lover in Binghamton, N. Y.

Our *Outgoing Missioners* received generous aid from friends in New York City; San Francisco, Calif.; Hoboken, N. J.; and Convent Station, N. J.; while an *Overseas Maryknoller* was heartened by the substantial offering of an apostolic partner in Chicago, Ill.

A donation designated for the *Support of a Maryknoller* was received

from Adams, Mass.

The burden of finding—somehow, somewhere—a minimum of one dollar a day for the sustenance of our priests, students, and Brothers weighs ever more heavily as our ranks increase; and, were it not for the co-operation of sponsors among the clergy and laity of this great country of ours, it would soon become impossible for the Maryknoll Center to maintain its overseas soldiers of Christ and those training for the Great Crusade against paganism.

Since the printing of our last issue, five *Wills* matured in favor of Maryknoll, and we received word of a remembrance of our work in four others.

ET LUX PERPETUA LUCEAT EIS

WE ask prayers for the repose of the soul of His Eminence, William Cardinal Van Rossum, C. SS.R., Prefect of the Sacred Congregation for the Propagation of the Faith, and for the following deceased friends of the mission cause:

Most Rev. Daniel J. Curley; Rev. Walter J. Nott; Rev. Edward J. Nolan; Mother Salesia; Sr. M. Assisium Hover; Sr. Mary Fabian; Sr. Gertrude Miriam Walsh; Sister Georgiana; Mrs.

Abby Doyle; Wm. R. Stephenson; Patrick J. Barrett; Mrs. Hannah Eagar; Conrad Miller; Mrs. Felix Waggenpack; Wm. P. Bonner; Mrs. Mary Madden; Mr. and Mrs. Riley; Mr. Cross; Mrs. Rosemary L. Mehan; Mr. Jacob Kolb; Mrs. J. Keohane; Mr. F. E. Pettric; Ella Conlin; Mrs. H. F. Chappell; Simon Imperial; P. J. Gemuengt; Anna Dolan; Mary Ann Johnston; O. J. Orena; Margaret Cashman; J. J. Cronin; Thos. A. Rickel; J. R. McDonald; Michael Renahan; M. Drummey; Santo Basile; Henrietta Bauer; Wm. Bauer; Mrs. Agnes Carey; Geo. Reed; Wm. O'Flaherty; Mrs. Jane Ward; Patrick Shea; Mr. and Mrs. Francis Gallagher; Mrs. Ann Candon; Mrs. Cullen.

PERPETUAL ASSOCIATES

Living: Reverend Friends, 3; J. C.; J. B. O'S. and Relatives; M. A. R.; The M. Family; Relatives of Mrs. C. McD.; A. O'C. and Family; M. C. H.; C. M.; M. S. and Relatives; T. B. A. and Relatives; V. M.; E. M. S. and Relatives; The C. Family; M. and S. C. D.; Mrs. T. M. and Relatives; Relatives of A. M. K.; M. A. and M. D. C.; L. S.; Relatives of M. B. McM.; Relatives of A. R. P.; Mrs. F. R. and Relatives; F. D.; Relatives of M. R. B.; Relatives of C. T. D.; M. McM.; S. F. P. and Relatives; F. C. C.; E. T.

Deceased: Daniel J. and Mary Ann Mullen; Cecelia Coleman; Daniel and Hannah Lehen; Francis F. Sullivan; Philip Carson; Richard, Ann, Mary A. and Catherine C. Donahue; Ellen and John Egan; Laura V. LeB. Brewster; James D. Hall; Mary Ellen Walsh; Rose Freymann.

IN a Western paper we find this sonnet, composed by Mr. J. Leo Sullivan, a friend of Father Arthur Merfeld, an Iowan newly ordained as a Maryknoll missionary.

SONNET

A Young Missionary to His Mother on Parting

To the Rev. Arthur J. Merfeld, M.M.

DEAR Heart! Dwell not upon a distant scene:

A burning shore; a torrid breeze or sky—

A Privilege

THERE are Student Memorial Rooms in our Major Seminary yet left for benefactors, but some day this announcement will no longer appear.

We look upon such a Memorial as a privilege for one who can spare five hundred dollars to perpetuate his name—or the name of some loved one—under the eyes of successive generations of aspirant missionaries.

EVERY CATHOLIC, AS BECOMES EACH MEMBER OF THE

Or sea, that rolls so endlessly between
This and the land you fear for me.
Oh I

Know nothing but your eyes, your
voice, your prayer!

I know no parting, and I know no
pain.

For God shall keep me in His loving
care

That you may smile to see my face
again.

Perhaps some night shall come an angel
fair*,

(She whom we loved), to bid thee
wake and see

Thy chosen son, all priestly robed, de-
clare,

Beneath some Eastern sky, Christ's
Mystery

Of Love; and feed, from out those
hands you bore,

His eager hungry children—one day
more!

*In memory of his sister, Gertrude.

STUDENT BURSES

A bursar is a sum of money drawing
yearly interest which is applied to the
board, housing and education of a stu-
dent at the Maryknoll Seminary, or at
one of its Preparatory Colleges in the
United States.

FOR THE MAJOR SEMINARY

(\$5,000 each)

MICHAEL J. EGAN MEMORIAL BURSE	4,200.00
St. Anne Bursar	4,123.83
St. Anthony Bursar	4,057.13
Kate McLaughlin Memorial Bursar	4,050.00
St. Francis of Assisi Bursar, No. 1	4,000.00
S. & E. W. Bursar	4,000.00
St. Vincent de Paul Bursar, No. 2	4,000.00
Curé of Ars Bursar	3,947.05
Dunwoody Seminary Bursar	3,611.94
N. M. Bursar	3,000.00
Pius X Bursar	2,854.30
Bishop Molloy Bursar	2,851.00
Byrne Memorial Bursar	2,800.25
Holy Child Jesus Bursar	2,761.85
Marywood College Bursar	2,548.50
St. Michael Bursar	2,500.00
Our Lady of Mt. Carmel Bursar	2,261.19
Our Lady of Lourdes Bursar	2,248.63
Duluth Diocese Bursar	2,211.70
Archbishop Ireland Bursar	2,101.00
Bernadette of Lourdes Bursar	1,905.09
St. Dominic Bursar	1,901.19
Our Lady of the Sacred Heart Bursar	1,732.06
Immaculate Conception, Patron of America, Bursar	1,477.28
St. Agnes Bursar	1,455.88
Fr. Nummy Bursar of Holy Child Jesus Parish of Richmond Hill	1,402.55
St. Francis Xavier Bursar	1,390.38
St. Francis of Assisi, No. 2 Bursar	1,138.10
St. John Baptist Bursar	1,077.11
Manchester Diocese Bursar	1,000.00
St. Boniface Bursar	919.65
Sacred Heart Seminary Bursar	850.00
St. Rita Bursar	771.65
St. Lawrence Bursar	662.25
Children of Mary Bursar	654.70
St. Joseph Bursar, No. 2	643.20
St. Bridget Bursar	610.70

ENROLLMENT

IN THE Maryknoll Constitutions, which have been finally
approved by the Sacred Congregation of Propaganda
at Rome, there are two articles in which friends of Mary-
knoll will be interested.

Article 27 reads:

"Once a week, habitually on Friday, every
priest of the Society shall offer his Mass, and the
members shall make remembrances in their Holy
Communions and Rosaries, for the members and
benefactors of the Society, living and dead."

Article 28, designating classes of members, reads:

"The Society may include in its prayers
and merits others (clerical or lay persons) who
assist it in various enterprises. They shall be known
as Ordinary Members or Perpetual Members."

From the above it will be noted that even ordinary
membership admits to a participation in the Masses, pray-
ers, sacrifices, and merits of the Catholic Foreign Mission
Society of America; and with this assurance we suggest
that our subscribers take advantage of the opportunity to
secure precious spiritual advantages for others, living or
dead, by enrolling them as *Members*, *Ordinary* or *Per-
petual*, as means permit (see page 306).

Holy Family Bursar	576.25
St. Joan of Arc Bursar	503.61
The Holy Name Bursar	470.65
St. Louis Archdiocese Bursar	430.00
St. Jude Bursar	388.25
St. John B. de la Salle Bursar	270.00
All Saints Bursar	260.78
Rev. George M. FitzGerald Bursar	233.00
St. John Berchmans Bursar	201.00
Jesus Christ Crucified Bursar	190.50
Newark Diocese Bursar	157.00
SS. Peter and Paul Bursar	150.00
St. Peter Bursar	106.07
Queen of the Rosary Bursar	100.00

St. Aloysius Bursar	681.75
Archbishop Hanna Bursar (Los Altos)	444.95
St. Philomena Bursar	215.00
Ven. Philippine Duchesne Bursar	136.30
Holy Ghost Bursar	133.00
Immaculate Conception Bursar	119.00
St. Margaret Mary Bursar	113.00

†On hand, but not available, as at present
interest goes to donor.

FOR OUR PREPARATORY COLLEGES

(\$5,000 each)

IN HONOR OF THE SACRED HEARTS OF JESUS, MARY, AND JOSEPH BURSAR	4,802.00
Sacred Heart of Jesus Bursar (Re- served)	4,500.00
"C" Bursar II	1,851.60
Bl. Théophane Vénard Bursar	1,727.80
Rt. Rev. Michael J. Hoban Me- morial Bursar	1,232.00
Bl. Virgin Mary Sodality Bursar	1,000.00
Our Lady's Circle Bursar (Los Altos)	700.00
St. Michael Bursar	694.32

NATIVE STUDENT BURSES

\$1,500 placed at interest will enable
our missionaries to keep one Chinese
aspirant to the priesthood at a semi-
nary in China.

BLESSED SACRAMENT BURSE	1,300.50
SS. Ann and John Bursar	1,250.00
Little Flower Bursar	1,240.28
Our Lady of Lourdes Bursar	1,218.00
St. Ambrose Bursar	1,100.00
Mater Admirabilis Bursar	1,083.00
Souls in Purgatory Bursar	1,076.50
Mary Mother of God Bursar	808.13
Christ the King Bursar, No. 2	702.00
McQuillen-Blömer Memorial Bursar	500.00
Maryknoll Academia Bursar	301.60
St. Patrick Bursar	254.00
Sacred Heart of Jesus—F. W. Bursar	200.00

MYSTICAL BODY OF CHRIST, MUST BE A MISSIONER.

NO PROFESSIONAL AGENTS

THE FIELD AFAR has no paid agents, and never has had any. Its progress through a quarter of a century has been directed along Catholic lines, namely with the cooperation of favorable bishops, and kindly disposed pastors.

TWO TITLES FOR YOUR WILL

Catholic Foreign Mission Society of America, Incorporated.

Foreign Mission Sisters of St. Dominic, Incorporated.
Give both to your lawyer.

THE ANNUITY PLAN

THE missionary builds for eternity. Do you?

The Maryknoll Annuity Plan provides you with income for time and eternity. Inquire.

MARYKNOLL CHRISTMAS SEAL

Make Maryknoll and the

Missions better known



Price: 50c. a sheet

In sheets of 100

Use it on all your mail
THE FIELD AFAR OFFICE, MARYKNOLL, N. Y.

—Keeping Christ in China—



A Requiem Mass in a Chinese hut

Mud-walls, fissured and cracked, rough boulders serving as floor, a crudely hewn coffin, hollowed out of logs, and yet a funeral at which the King of Kings is present on his Altar-Throne.

He is present in this lowly hut in a pagan land because a Maryknoll Christbearer has left all he held dear, to bring to souls in darkness and the shadow of death the Light of the World.

Every one of our one hundred and twenty-six Christbearers in the Orient requires for his personal needs and sustenance a minimum of one dollar a day. Who will keep a Maryknoller—and his Divine Master—in China or Korea for a day?

RARE BARGAIN

\$2 Stamps, (1927); good condition.....each 25¢
10 for \$2.25; 25 for \$5.00

\$2 Stamps, slightly damaged, straight edges or perforate initials
10 for 75¢

\$5 Stamps, (1927); perforate initials.....5 for \$4.50; 10 for \$7.50

Postage extra on orders under \$.50

MISSION STAMP BUREAU

Maryknoll P. O.

New York

“BENEFACTORS” AND “FOUNDERS”

A Maryknoll **BENEFACTOR** is one who has subscribed a thousand dollars.

A Maryknoll **FOUNDER** is one who has given for any special need of the Society five thousand dollars.

The names of **BENEFACTORS** and **FOUNDERS** will be perpetuated in the archives of the Society.

“STRINGLESS” GIFTS ARE BEST.

Catholic World Atlas

A Thing Prodigiously Fine

This is the caption which the Rev. John Cavanaugh, C.S.C., former President of Notre Dame, gives to his review of the *Catholic World Atlas* in his weekly survey "Among the New Books." The following is part of his review:

"I find something uncannily appropriate in the title. Atlas supporting the World isn't a more crushing thought than a patient German scholar creating such an Atlas for the world-wide Catholic Church. It gives you by name all the dioceses of the Church throughout the world, the number of the faithful as well as the general population in each diocese, and in fine just such information as the *Catholic Ecclesiastical Directory* gives us about our own country. This despite the fact that big as this Atlas is, it is comparatively small indeed, if one puts it beside others that we have. There is a remarkably concise and well-written statement about the national and international and purely religious conditions in the various countries treated. I need not add that maps constitute one of the absolutely perfect merits of a book like this. Each map is a masterpiece of cartography—a real work of art, as well as a work of science and scholarship. I am aware that such a production as this is not an absolute necessity for every priest in the world, but I am sure that great numbers of them would make an effort to secure a copy of it, if they realized its merits. It is something of a commonplace to say about a book of this kind that every institutional and parochial library at least should possess it. That statement is absolutely true in this case."

Reduced Price: \$10.00 Postpaid

THE SOCIETY for the PROPAGATION of the FAITH
109 East 38th Street New York, N. Y.

THE CATECHIST NEED

FROM the mountains of northwestern Korea, from the frozen plains of Manchuria, and from the bamboo groves of the three Maryknoll Missions in South China comes the same refrain—"We need more catechists!"

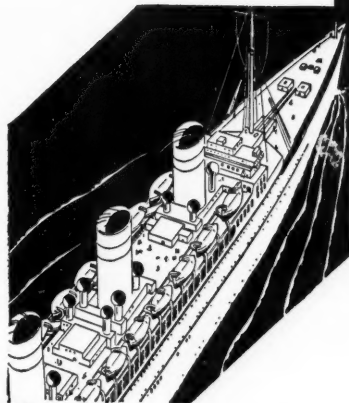
It will be years before Maryknoll fields in the Orient will be supplied with an adequate number of native priests, and, during this formative period, native catechists will continue to be indispensable to our missionaries.

In the Maryknoll Missions of China, the monthly wage of a catechist is \$15. In Korea, where living expenses are higher, a minimum of \$20 is required.

THEY SERVE THE MOST URGENT NEEDS.

Go
Empress...to

**JAPAN • CHINA
and MANILA**



The Pacific's largest liner is the Empress of Japan. And the fastest, too...she holds all records for quickest crossings. Her running mate is Empress of Canada...huge, speedy, luxurious. They sail via Honolulu, connecting there with San Francisco and Los Angeles sailings.

Largest on the Direct Express route are Empress of Russia and Empress of Asia...crossing in 10 days flat!

First Class on all "Empresses" is peak of luxury on the Pacific. Tourist Class on these liners is unusually roomy, pleasant, comfortable, well-served. And the cost is correspondingly lower.

All "Empresses" sail from Vancouver (trains direct to ship-side) and Victoria. Fares include passage from Seattle.

Fastest by Direct Express

Empress of Russia, Dec. 31, Mar. 11, 1933
Empress of Asia . . Dec. 3, Jan. 28, 1933

Fastest via Honolulu

Empress of Canada, Dec. 17, Feb. 25, 1933
Empress of Japan, Nov. 19, Jan. 14, 1933

Information, reservations, from your own agent, or Canadian Pacific offices in New York, Philadelphia, Chicago, Montreal and 31 other cities in United States and Canada.

**CANADIAN
PACIFIC**



Father Daniel Leo McShane, M.M.

The New Book ***and a*** ***Christmas Discount***

TO encourage the spread of mission literature, we gladly offer a special discount during the gift season. On all purchases of \$5.00 or more, of books from the list below, *except those that are starred*, a DISCOUNT OF 20% will be granted, until Christmas.

You may INCLUDE THE NEW BOOK in orders. This will be an inspiring gift for priests, religious, and laity; for grown-ups and for young people. It is the story of Maryknoll's first ordained, Father Daniel McShane, delightfully told by his fellow missionary, Bishop James E. Walsh. Its title is, **FATHER McSHANE OF MARYKNOLL.**

Attractively bound in cloth, and fully illustrated, unless otherwise specified.

- | | |
|--|---|
| Field Afar Stories, 3 vols., each \$.35 | Thoughts From Modern Martyrs \$.50 |
| Independent, absorbing tales of foreign missions and the foreign mission vocation. | Quotations from three young martyrs of the past century, and sketches of their lives. |
| Felix Westerwoudt 35 | In the Homes of Martyrs 1.00 |
| Missionary priest in Borneo. | Visits to the homes and homelands of five young missionary martyrs of the past century. |
| A Modern Martyr 1.00 | The Catholic Church in Korea 1.00 |
| Bl. Theophane Venard, martyred in Tonking.
(In paper covers, with one illustration 60c) | Appendix on the Maryknoll Mission. |
| Father McShane of Maryknoll 1.00 | *A Window on the World 1.00 |
| Bishop Walsh's story of Maryknoll's first ordained. | A survey of the World missions of the Church. |
| Father Price of Maryknoll 1.00 | Bluegowns 1.50 |
| A brief sketch of his life, compiled from the letters of friends | Tales of the Chinese Missions, by Alice Dease. |
| For the Faith 1.00 | The Maryknoll Movement 1.50 |
| Fr. Just de Bretenieres, martyred in Korea. | Foreign mission movement in the United States.
(In paper covers, with one illustration, 60c) |
| The Martyr of Futuna 1.00 | Observations in the Orient 2.00 |
| Bl. Peter Chanel, martyred in Oceania. | The Maryknoll Superior-General's first journey to the Far East. |
| Two Vincentian Martyrs 1.00 | *Maryknoll Mission Letters, each vol. . 3.00 |
| Bl. Clet and Bl. Perboyre, missionaries in China. | Pioneer Maryknoll missionaries. Two vols., 5.00 |

Address: THE FIELD AFAR OFFICE, MARYKNOLL, NEW YORK

